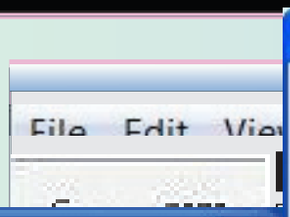
CYBER

35.5

INSURGENT

Letter from the Collective - Insurgent



Tyler

whats good lil chickens. its mf pride month motherfuckers. quotes of the month:

why tf r u living if u arent living how u want

“and if the path in front of you is clear, then you’re not on the right one” -unknown

Alexa Cruz Abarca:
Hey everypony! Cringe culture is dead and we must normalize being odd and off putting. Put on crazy makeup that would be considered too vogue to class, wearing clothes that are out of the fast fashion aesthetic train, are unnerving with your mental health. All these traits that we deem as “too much,” are intentional actions to be critical to mass society. Social deviance is in, normalize being cunty.
xoxo

Dorian Blue

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This pride month, I cannot wait to continue to be a lesbian who’s up to some devious behavior. I will remember and encourage everyone else to remember that pride started as a riot and should be honored as such. It’s not for corporate pandering and white gay obliviousness. Homophobia and transphobia are on the rise, and pinkwashing needs to die in a dirty ditch. Queer liberation should always be in solidarity with Palestinian liberation. I highly recommend reading posts on Queering the Map from Gaza and other areas of the world if you haven’t already. We cannot let the oppressors take our language and identities for themselves this pride month. Without bricks being thrown at cops, Bank of America wouldn’t be throwing branded rainbow pens at you at corporate pride. Remember where we came from. Kink is always welcome and cops never are. We are always freaks to someone.

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Umbrella

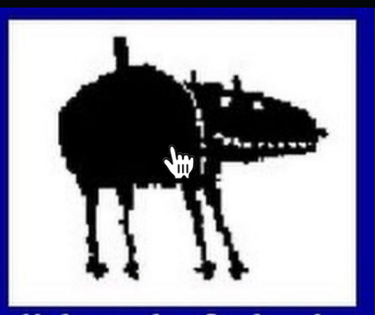
“Food wars,” a phrase that sharply strikes disgust and nausea into the hearts and minds of anime enjoyers. Many believe that only the twisted and perverse are capable of enjoying such a show. However I believe that dismissing food wars as a distasteful anime is sincerely reductive to the flourishing content it possesses. I personally am an avid fan of the show, and will go as far as to say that it is one of the few shonen where the main character is not either toxically insufferable or obnoxiously idealistic. As for the other characters, they are wonderfully developed with intricacies and special abilities that make epic sense in the lush, gorgeous food based world the anime takes place in. The magnanimous and ever increasing extremities of innovation and deliciousness that the food and competitions possess makes every season more titillating than the last, and the orgasms, contrary to popular belief, are a well thought out power structure to show the reach into the visceral that the fantasmic featured dishes can penetrate to. I implore everyone to begin to watch. After a couple episodes, these orgasms and nudity clarify their utility in relation to plot, and the viewer becomes accustomed to the beautiful quirks of the world.

Letter from the Collective cont.

Lynx

hey chat just a reminder that language is constantly evolving and many aspects of it are arbitrary. *linguisticsiscool- also if someone tries to tell you "they" can't be used as a singular pronoun, just take it as a sign that they can't possibly fathom that there are things in this world that are valid even if they can't understand them! also if you're reading this please take it as a sign that just because your initials were listed together on that one tiktok does NOT mean you are meant to be together. in fact, how did your initials get put together? perhaps the creator of the video is actually stalking you and knows everything about you and made that video just to feed into your delusions and eventually cause your descent into madness. ANYWHO remember to eat, drink water, sleep, take your iron/meds/ vitamins, hug your friends, listen to music on full blast, crack your knuckles, stim, fidget, shout into the void, eat a cookie, etc. just take care of yourself ;3

Ok Cancel



click on the funky dog

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Eclipse

Hey y'all! I'm going to continue Lynx's language rant because they are on it! That being said, FUCK the English langauge! It is one of the hardest languages to learn for a reason! What is up with all these words that are spelled similarly sounding so different?? Like "tomb" and "bomb" or "skirt" and "shirt" …. I swear these bits of language exist to make English less accessible to people who don't grow up speaking it. There are just so many linguistic trap doors to fall through; I couldn't list them all here if I tried. English has become increasingly important globally and it's because of colonialism and America bullying everyone else with its economic muscles. It serves to force everyone else to engage on American terms! Lame as fuck y'all.

Message important

CONGRATULATIONS!

THIS IS NOT A JOKE!
YOU ARE
THE 100.000th VISITOR!

Click here

My Display Picture

Select a picture to represent you that others will see in instant message conversations:

Display picture: Chess Pieces, Beach Chairs, Rocket Launch, Rubber Ducky, Friendly Dog

Browse... Remove Preview

Download more pictures...

New Message

Hey

No

Free Online Girls Games on GirlsGoGames.com - Windows Inter

http://www.girlsgogames.com/

Tiedosto Muokkaa Näytä Suosikit Työkalut Ohje

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New Girls Games
Adventure
Animals
Card & Board
Caring Games

Free Online Games o

No Rest Until Divest[ment]

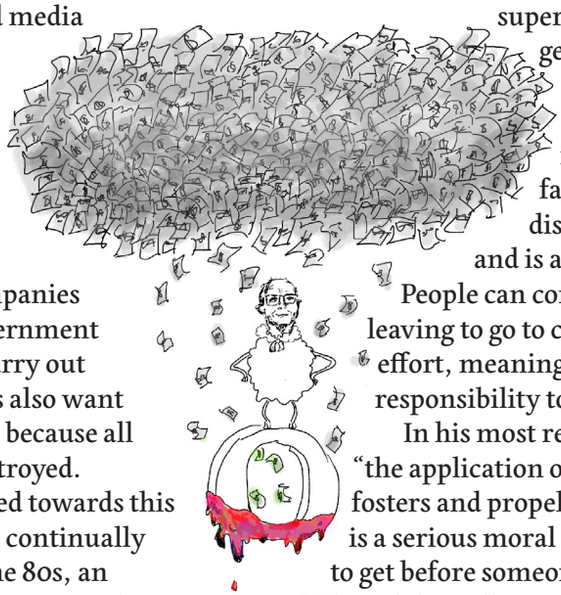
By: Dorian Blue

On the morning of April 29, Students for Justice in Palestine, Jewish Voices for Peace, The Working Committee of Grads for Palestine, and UO Young Democratic Socialists began an encampment on the quad between Knight Library and Lillis. It soon swelled to hundreds of students, who have all gathered together to support and show solidarity to the people of Gaza. Along with their tents, there are Palestinian flags and signs urging the university to divest from Israel, a food donation tent, medic tent, art tent, and media liaisons.

Starting at Columbia University, encampments at universities across the U.S. and the world have sprouted up to draw attention to the ongoing genocide in Gaza. Many universities, including UO, have investments in weapons manufacturers and other companies that are actively helping the Israeli government continue their apartheid against and carry out their genocide of Palestinians. Activists also want to reclaim the land of their universities because all universities in Gaza have now been destroyed.

To disrupt the money being funneled towards this genocide, students and activists have to continually be loud and in the way of the elite. In the 80s, an encampment at UO that protested the institution's financial ties to the Apartheid regime in South Africa led to it being the 8th university in the U.S. to divest. These methods are an effective and important part of this movement.

Three days into the encampment, President Scholz released a long email addressing some of the demands. "Academic boycotts are antithetical to the free exchange of ideas and creation of scholarship, which is the core purpose of the university." It's interesting that he mentions freedom when human rights in Gaza are being grossly violated. It's a disappointing but predictable cop out. He went on to explicitly mention the calls for divestment, trying his very hardest to side step it. "Divestment, like academic boycotts, run counter to our obligations to our students, our state, and to some degree, our country." The effect that divestments can have has been proven time and time again. The stoppage of money to a war machine that is trying to eradicate an entire people, no matter how big or small, will always serve good.



A week into the encampment, the university began to take a more antagonistic approach. They refused to meet any of the demands asked of them, doubling down on their investments and ties to Israeli universities. They also made the disingenuous claim that the camp was "disruptive" and named all the specific campus rules policies they were violating, like that somehow supersedes international law against genocide. Students camping has rattled them to their imperialist core. Students and faculty alike can attest to the fact that the encampment doesn't disrupt the university. It adds to it and is a space of learning and action. People can come and go as they choose, leaving to go to classes or work. It's a communal effort, meaning that no one person has the responsibility to be there 24/7.

In his most recent email, Scholz claimed that "the application of a moral claim on either side... fosters and propels mistrust and division" which is a serious moral dodge. How bad do things have to get before someone makes a moral assertion? Though he will never admit what's happening is a genocide, innocent people are dying in massive and unprecedented numbers.

In an interview conducted by the Daily Emerald and KLCC, Scholz is asked how we would have addressed the outbreak of the Ukraine-Russia war, as former President Schill had released a statement in support of Ukraine. He said "that would not have happened if I had been president." I really doubt that. First and foremost, he supports the imperial core to the end. Second of all, making such a statement claiming absolute neutrality is admitting that he would rather clamp his hands over his ears and do nothing when world conflicts arise. He's admitting to the student body that he is forever and always a coward.

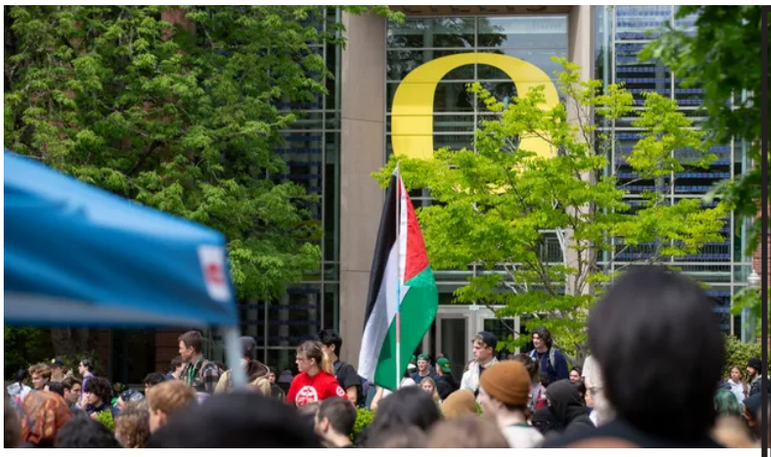
As the institutional backlash increases, students' resolve has only increased. We refuse to allow the university to throw their support and our money behind a genocidal entity. Shame

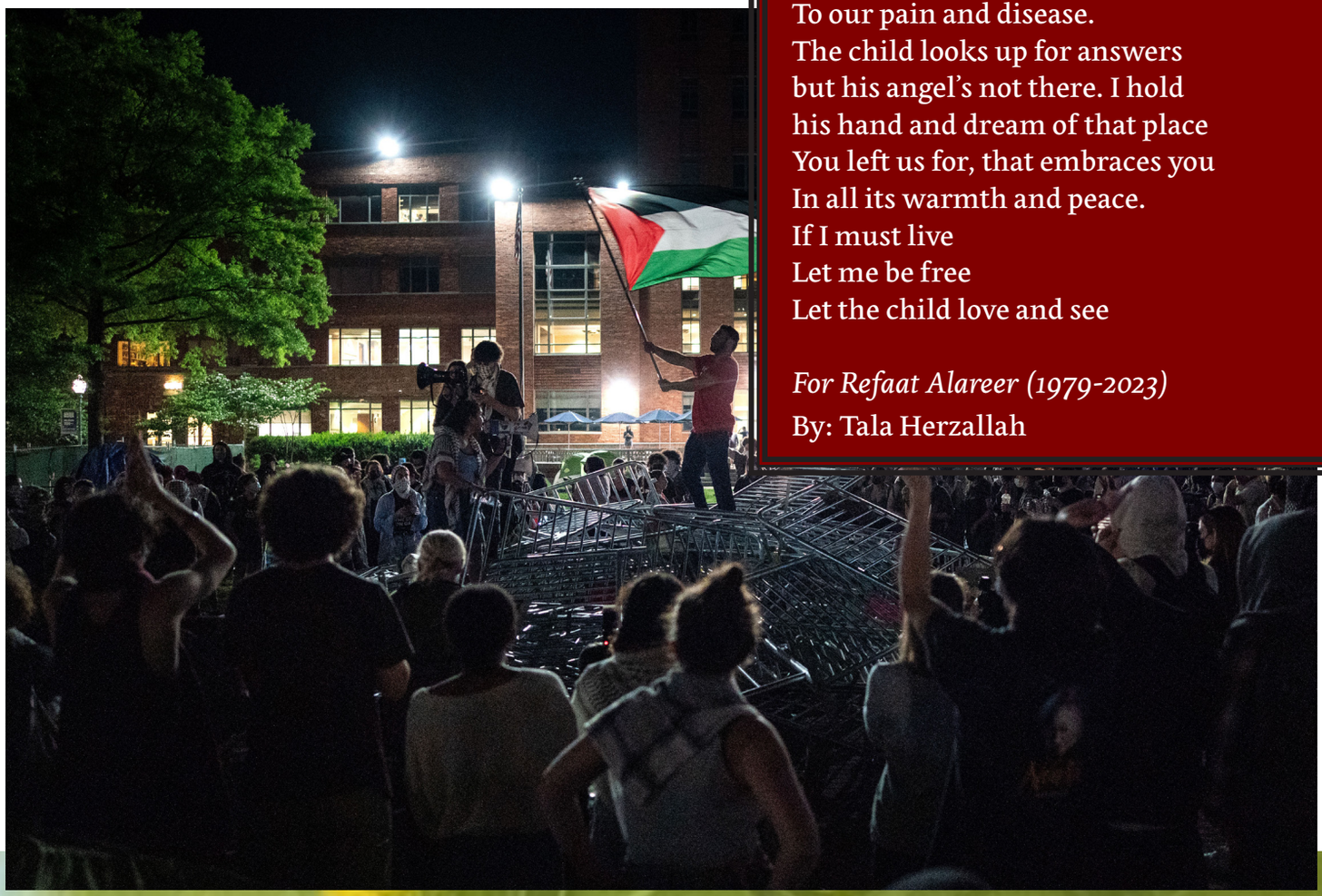
on them and all of the administrators fighting to keep the war machine intact.

Students at many universities have had their camps forcefully broken up by police and been brutalized by both cops and violent agitators. On top of that, the mainstream media and President Biden himself continually misrepresent student activists as violent and Antisemitic even though it has been statistically shown that 99% of encampments have been completely peaceful. It's a shameful display of authoritarianism and insecurity.

Beginning on May 16, the camp moved to the front of Johnson Hall and the grass across the street. As admin has continued to ignore their demands, they are now more in their face than ever.

May this student movement continue. Palestine will not just be free in our lifetimes, but as soon as possible. Solidarity from The Student Insurgent.





If I Must Live

If I must live
You must see
The resistant one you taught me to be
The one who holds your things tight
And never lets go of your tale
Afloat in the homicide air.
The kite is there in its same scene
But it brings no hope of an end
To our pain and disease.
The child looks up for answers
but his angel's not there. I hold
his hand and dream of that place
You left us for, that embraces you
In all its warmth and peace.
If I must live
Let me be free
Let the child love and see

For Refaat Alareer (1979-2023)

By: Tala Herzallah

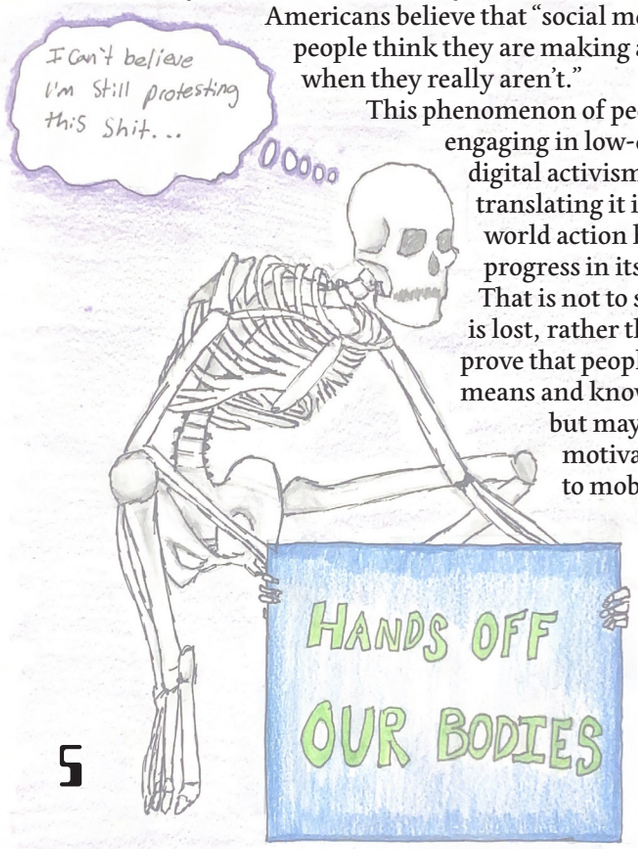
Protecting Reproductive Rights in the Digital Era

By: Triceratops

In the majority opinion of Dobbs v. Jackson Women's Health Organization (2022), Justice Samuel Alito wrote, "Women are not without electoral or political power. It is noteworthy that the percentage of women who register to vote and cast ballots is consistently higher than the percentage of men who do so," in reference to abortion legislation.

Many know Dobbs v. Jackson as the case that brought about the end of Roe v. Wade (1973), revoking federal protection for abortion rights. What fewer people may understand is that Dobbs did not make abortion illegal, nor did it inherently allow total abortion bans. Instead, Dobbs punted the question of abortion rights to the legislative branch and deemed it "too political" and lacking constitutional grounds for the Supreme Court to decide. Essentially, it is up to legislators to write abortion protections into law.

Achieving this goal is far from a simple task. According to research by Dr. Erica Chenoweth at Harvard, it takes roughly 3.5% of a population actively participating in protest and advocacy to effect change. While this doesn't sound like a lot, we've all heard the deafening silence that can fall over a 100-person lecture hall following a professor's question. For the US, this means over 11 million people would need to speak and act out for something to be passed. When it comes to activism, social media can be a double-edged sword. On the one hand, it is a great platform to share and spread news. Pew Research finds that 80% of Americans believe it is "effective for raising public awareness about political or social issues." On the other hand, however, social media also tends to promote behavior termed "slacktivism" by critics. The same study found that 76% of Americans believe that "social media makes people think they are making a difference when they really aren't."



Art by Majungasaurus

This phenomenon of people engaging in low-effort digital activism without translating it into real-world action halts progress in its tracks. That is not to say all hope is lost, rather these results prove that people have the means and knowledge, but may lack motivation to mobilize. Therefore, we must harness the power that social media has proven to possess and move cyber activism into the physical realm. An online kick-in-the-butt is needed!

So why care about abortion? Ultimately, abortion comes down to medical autonomy. Since 2022 and the overturning of Roe v. Wade, there has been a rising number of cases in which pregnant people were turned away from hospitals and emergency rooms. In the 21 states where abortion is limited, and especially the 14 where abortion is essentially banned, doctors and hospital staff have refused to see pregnant patients suffering from birth complications or miscarriages for fear of being accused of performing an abortion. This becomes just another factor causing the US' maternal mortality rate to skyrocket, with these statistics only worsening when you look at non-white births.

The fight for abortion rights is not a new one. Before Roe, activist and feminist Patricia Maginnis formed the Association to Repeal Abortion Laws which operated outside of the law to distribute "The List" containing information on how and where to get an abortion outside of the States. More locally and based out of Chicago, the Jane Organization performed over 11,000 abortions themselves, primarily serving people who couldn't afford to leave the country.

After Dobbs, similar networks have begun to reappear. In 2021, the FDA ruled that the abortion drugs misoprostol and mifepristone could be delivered by mail. Armed with this knowledge, activist Verónica Cruz pivoted her organization, Las Libres, from a group that connects people with doctors that perform abortions, into a group that ferries these abortion pills across the border. Las Libres partners abortion seekers with a companion who provides the pills and walks them through the entire abortion process.

From these women and many others, we can learn a lot about organizing and creating meaningful change. Their actions and hard work should serve as a reminder of the tenacity needed to protect our most basic rights. We must embody their spirit to get abortion rights codified for good.

Finally, to avoid slacktivism yourself, there are two main ways to advocate for abortion rights: money and time. The most direct, and in some ways, the easiest, way is to donate to abortion funds. These initiatives are often locally based and help cover travel, lodging, and translation fees for abortion seekers. However, being a college student myself, I know money is not always the most abundant resource, so instead, I encourage you to donate your time. Write to Congress about passing the Women's Health Protection Act, and if you're from a state where abortion rights are in jeopardy, write to your state legislators about protecting abortion. Tell your friends and family to do the same—activate your social network. Thus, by using the virality of social media in tandem with more traditional grassroots approaches, it will be possible to mobilize the 11 million Americans required to enact real change in this country.

YT LEFTISTS FAIL POC

By: Alexa Cruz Abarca

Within my time in the leftist space, in both educational and activist spaces, it has been disproportionately white. I likened this to my environment; of course there are more white people than POC, I live in a white state, I go to school that mirrors those demographics. Because of that rationality, there was this idea that white people leading groups that I had been invested in could successfully lead an activist group, a women in politics group or my advisors in MEChA could be white individuals. To me, it felt like if these white people in these groups were fully aware of their privilege and understanding of the plights of people of color, that they could comprehend some form of nuance.

Recently, whilst speaking with an individual that brands themselves as a hard leftist, we had spoken about the wins of union work – I raised the topic of translating union posters that are in English to benefit people whose first language isn't English. To me, this is a simple thing that helps people who are typically ignored in union conversations: international students and workers who are undocumented and fear joining a union due to fear of deportation. These are groups of people who are vulnerable to be taken advantage of in work that unions must be considered. This comment was brushed off and this person began speaking about having worked with undocumented people before. To acknowledge isn't enough. Not to mention that the person had stated the coworker was a Latino man and deemed him "lazy." Socialists and leftists can't pick and choose what identities they deem important enough to protect or care for when we all are entrenched in oppression, but others are drowning more in it than others. It's like these leftists care on the surface level, a form of virtue signaling that they aren't like open racists but they do benefit from the hierarchies that have been formed.

The other gripe within the community is the bystander effect that other leftists maintain. Within these spaces that are white dominated, these white leftists are understanding of the prospects of having a group that isn't composed of people of color. It reflects poorly as it signifies that their politics do not outwardly extend towards minorities. Unless you are an individual that is already properly seeded within socialist ideals that also happens to be a person of color are you included. At first this feels like an obvious statement, that if you are a leftist of course you would join a leftist group but, there is a double standard. In YDSA, I have met liberals in the club, people who wish to be police officers in the club and people who in general wish to learn leftism. These are fine, but when POC are in the space, they have to have a resume of their beliefs.

I have been politically inclined my entire life, I grew up with the idea that as a woman of color, my life was going to be challenging. I was forced to be radicalized because if I hadn't, I would have attempted to live a-racially when people would have already racialized me! The white leftist willingly learns, because in this day and age you can't turn away from any form of prejudice. Being a socialist as a white person is a privileged position, it has always been – its virtue signaling of who can be the best leftist, the most radical person. Mysticism is plagued when it comes to political revolutions in non-white countries that are seen as flukes.

How does this happen now? How can white leftists continue to fail people of color whilst attempting to be conscious? I feel that the upholdment of image is a strong contender but so many things play into that factor.The balancing act I must play out to be the best leftist minority annoys me to no end: willing to educate, willing to be outspoken for certain issues that solely pertain to race when asked. Obviously those aren't my only dreams and wishes. I am inherently political because of my existence, but I have so many things that matter to me aside from my identity.

From Brotherhood to Betrayal: Frat Life Exposed

By: Dorian Blue

In winter term, the fraternities Delta Sigma Phi, Phi Delta Theta, and Theta Chi were all temporarily suspended for a laundry list of offenses, including giving underage people alcohol, drugging, and sexual harassment. Most prominently, the allegations include spiking drinks they handed out to party attendees. Several of the victims had to go to the emergency room and seek medical help. Commonly used "date rape" drugs like rohypnol and GHB can make people dangerously intoxicated and incapacitated. If they don't have friends or kind strangers looking out for them, they are at high risk of sexual assault and injury.

The Interfraternity Council, which is made up of all affiliated fraternity chapters at UO, held an emergency meeting after these accusations came out and voted to suspend all fraternity events with alcohol until April 15. All presidents were at the meeting except for Delta Sigma Phi's, who voted no in absentia.

According to the Dean of Students Office, there's an active investigation of the incidents that were reported. There's also a joint EPD and UOPD investigation into it too, specifically looking at Phi Delta Theta live-out where many of the druggings took place.

This leaves the situation in a limbo for students and the general public. The usually boisterous frat social scene has gone mostly quiet. Some students are happy with this, given the safety concerns and the general rowdiness caused by these parties, but others are disappointed. For many UO students under 21, frat events are their main way of going out.

While frat parties will likely resume in spring term, the controversy and investigation won't go away. The final step taken by the university when fraternities don't comply with their conduct code is Organizational Expulsion, commonly called disaffiliation. "This action is a total separation of the chapter from the University. This action includes a recommendation to the inter/national organization to revoke the charter and disband the chapter." While it sounds like it would have an explosive effect, it's not so simple.

If the university decides to disaffiliate some or all of the three frats involved in these latest crimes, nothing prevents them from running business as usual afterwards. They don't have the same perks of using university facilities or resources, but they can still have a house, recruit members, and throw parties. In fact, when all affiliated frats decided to stop hosting parties, previously disaffiliated frats such as SAE, Kappa Sigma, and Alpha Sigma Phi kept throwing parties, eager to pick up the slack.

What were these frats suspended for? Well, it's public record. SAE was expelled for "substantiated allegations that multiple attendees of the party consumed a controlled substance without their knowledge or consent, and attendees had to seek medical attention following the event." They drugged people too, in the exact same way that Dsig and Phi Delt did. Kappa Sigma was expelled for hazing their new members, "including substantiated allegations of forced consumption of unpleasant substances, forced consumption of alcohol, and a scavenger hunt." While there's some euphemisms used here, one can only imagine how awful it must have been for word to get back to the university about it. Asig was disaffiliated for hosting multiple events with hard alcohol at their house, even after getting many warnings from the university and after "an attendee was transported to the hospital due to alcohol overconsumption."

In a statement right below the prior explanations of why these frats were fully disaffiliated, the Dean of Students states that "the university strongly discourages maintaining or seeking membership in these organizations, and has significant and serious concerns about the health and safety of our students and the university community if these organizations continue to recruit and operate." Whatever concerns the university may express, these are just words. There's clearly nothing stopping these frats from continuing on. The university no longer has to be responsible or aware of their actions at all, taking the heat off of them. The ultimate action they take is to set them loose onto the student population, unsupervised. Word spreads about the worst frats, but that means that ends up leaving the most naive and vulnerable people to end up there.

Greek life is a culture that hurts the people in and around it over and over again. People have become complacent, accepting endless predatory and disgusting behavior perpetrated by frats as a given. I'm not content to let a fucked up boy's club keep victimizing people who are just trying to have a fun night out. And no, I don't want to hear anything about how the victims shouldn't have accepted any drinks, dressed a certain way, or chosen to go to the parties. The blame isn't on them at all. Though it sounds like common sense, it bears repeating.

As the investigations continue behind closed doors and small amounts of information dribble out to the public through records requests and hearsay, I can't help but think that nothing worth noting will change. On April 15, the social suspension will end, and frat nightlife will carry on. It's a culture that feeds on its own toxic delusions of how amazing it is, even though it's anything but. I hope the university surprises me and holds these organizations accountable in an effective way. Most of all, I hope all the victims are able to find healing and peace.

Ever heard of a screenager? Well you've definitely seen some. What is one to think when the room goes silent yet is full of people- necks crooked, backs hunched with all their surroundings muted. We have officially been infiltrated. Some call it an escape, others know they're bored as fuck and search desperately for that split second hit of dopamine. This behavior is mindless, you can go on autopilot for hours- have you ever caught yourself in such a place? My heart goes out to the children, superglued to a screen like it's benzodiazepines. Algorithms turn into paths of catastrophe as other perspectives are never shown leading to cold, close minded slugs. There are so many benefits to the media but consequences masticate right back and sometimes even harder. New content comes out at the speed of light as you stay still, motionless in everything but the eyes and single thumb. Think about it. N next time you see your friend balls deep in the wonders of their phone, call them a fucking screenager.

-Amaru

Screenager (Rhymes with Teenager)

GOOGLE ECHO

For this Cyber issue, I want to talk about the Alexas and Amazon Echos that people install in their houses. Perhaps like many of you, I find the idea of a device in your home that can be called upon at any time to fulfill a verbal request incredibly creepy. The possibilities that this technology opens up are intimidating in the hands of corporations like Amazon, whose moral conduct is already deplorable on many fronts.

The internet is full of accounts of peoples' Alexa devices listening in on them, responding without being called upon, or recording audio at random times throughout the day. What does it mean that these companies have sold themselves directly into our most private spaces? Amazon suggests that you have control over your Alexa, even that you can delete its recordings of what you've said, but is that a trustworthy claim? The idea that you are the one in control of your Alexa is pretty ridiculous. Did you code the machine? Do you have access to its internal workings or understand the full extent of its capabilities? No! Why would you, when someone else can do all those things for you so you don't have to worry about it?

Can we trust these companies to respect our privacy when they could easily use these devices to market products to us, sell our information to other companies, or even the government for profit? It's a question of protection of individual people or the generation of cash for executives. Time and time again, corporations prove which one they're interested in, and shocker! It's not safety for the people.

With examples like the surveillance that occurred under the Patriot Act in the early 2000s, it's clear to me that the government and corporations cannot be trusted with our private information and access to listening devices in our homes and in our pockets. That being said, the issue is far greater than Alexas in homes. This kind of surveillance is present in cell phones, security cameras, speakers, or any other device with a microphone. The Patriot Act is just an example of when they got caught. How many programs are there that tear our privacy to shreds that the public may never know about? What does it mean for society when every word said could be heard by some device controlled by some corporation and sold to the highest bidder?

It means the end of true privacy! It means that the powers that be can and will listen to what you think and do. When they know what you think, they know what to sell you and what obstacles to put in your path. They know what to expect from you, and they know where you'll be tonight, tomorrow, two years from now. They will use this power over information to leverage even more control in your daily life.

Fuck that shit! Fight the power!

Eclipse :)

A growing disconnect with my body.

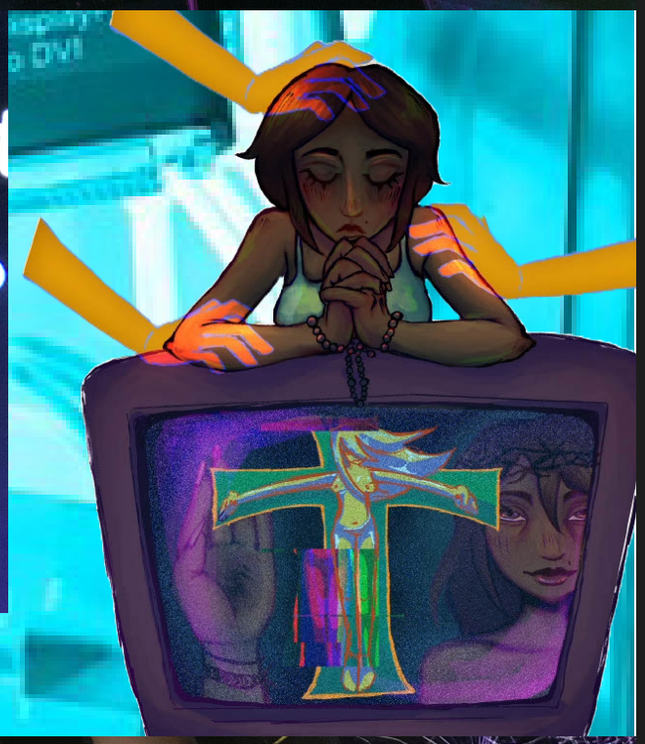
By: Adra Mabin

By: Alexa Cruz Abarca

I love old video game consoles like the SEGA Dreamcast. The Dreamcast was Sega's last console before becoming (begrudgingly) a third party developer. The Dreamcast was ahead of its time in almost every sense of the word, had online functionality in a time where consoles didn't have any type of connection to dial up or even landline, had an early mod scene, DLC, and call. There is so much I can gush about the beauty of the Dreamcast but the objectively best part of the Dreamcast is the gaming catalog. It was the beginning of series like Madden and NFL 2k, home for abstract art house type games and amazing plot driven stories like Shenmue. But the Dreamcast specialized in stylized games such as Jet Set Radio; this wonderful Insurgent core games premise is about a graffiti group skating through Tokyo-To in a cybernetic future. The main characters skate and do tricks, tag walls and escape/attack fascist police officers. The music and the art are so amazing and sexy in this game, beautiful cel-shaded graphics and amazing character designs that are all so unique and stand out. I implore everybody to listen to the OST of the game oh my god, the J-Pop, Trip-Hop, Rock and EDM genres but honestly they transcend genre: I beg y'all to listen to Improvise by Jurassic 5 and Let Mom Sleep by Hideki Naganuma. As a big fan of this series, I would say the aesthetic takes over the game, it has clunky controls and navigating the camera is a nightmare, especially when going against rival gangs.

Bomb Rush CyberFunk by Team Reptile is beyond a spiritual successor of Jet Set Radio which is an underground cult classic Segaware franchise – it expands upon a compelling plot and betters the controls. Hit boxes are super iffy, especially in the early game with wall grinds. I love it to bits, I've restarted it so many times and I want people to play!

Serial Experiments Lain is an anime that I've enjoyed since I was 12, the exploration of Freud's Theory of Personality through the lens of a Lain Iwakura, the main character, who becomes engrossed in the online world. Having an anime that's premise is about a person becoming hyper-connected to the internet is something that isn't unheard of in this era but the original anime released during 1999, it predicted the persona that is created in social media and the mental alienation that is formed within the self. To me then, it felt like an artsy anime that I had watched for inspiration but on a recent rewatch it had me reflect on my life. The tension between maintaining your digital persona and the tie to mental health and how the perception of myself had faltered. The boundaries of self and perception had me cooked, I felt washed dry. The Playstation one game of Lain is like a twisted visual novel where you are Lain's therapist and go through her computerized memory to piece together her mental health. Scattered memories, begs and inside jokes – although not canonical to the name, it is such an excellent insight to the beginning of media delving to mental health.



By: Alexa Cruz Abarca

I DEREALIZE OFTEN...
PEOPLE AROUND ME FEEL FAKE, AS IN I'M IN THE THIRD PERSON.
I hate when I have episodes
BUT I LOVE GETTING HIGH
I FEEL THE GOOD PARTS OF DEREALIZATION, NOTHING HURTS ME!
'POP!' ADDED IN INVENTORY
CONFESSIONS OF A WANNABE STONER

By: Alexa Cruz Abarca

LEAVING INSURGENT AND WHAT COMES NEXT?

Hi, I'm ch0ccyra1n, thanks for stopping by! You might know me from my work on the website of The Student Insurgent or my previous writings, the most recent of which being by-far my most controversial, The Left's Russia Problem. As mentioned in the letter from the collective of the previous issue, I'm leaving. Due to time constraints I wasn't able to get this essay in that issue, so I'm putting it into the Cyber Issue as my final send off. It's quite fitting anyways, given my former position as technomancer.

Steering a Collapsing Ship out of the Storm

I really enjoyed some parts of Insurgent. Most of the people were well-intentioned and interested in furthering the collective to new heights. Joining in a rocky transition period where the previous Technomancer was graduating and I was the only volunteer, I was thrust into my new position as Technomancer with an "election" that only had one candidate. At the time we were struggling with issues ranging from lack of contributions to questionable quality control. Because of these issues, the membership had to come together to figure out a new system for handling administration and the division of tasks among the membership. We introduced the Editorial Board and Committee System. By creating separate committees which would handle their own part of the production process, the idea was to make it clear who to talk to for specific tasks. As the head of the Website Committee, I was able to pick the name of my position, and thus the title of Technomancer was codified into our bylaws. There was one aspect from those early meetings which was unfortunately not properly addressed due to the non-anarchist nature of our collective. It was something I brought up back then and I think it was a grave mistake to have ignored it: How do we prevent hierarchy from forming within our own ranks? Besides that however, I was able to embark on my magnum opus, transforming the website from the WordPress site of 1.0 into the magnificent Hugo-generated static site of Insurgent 2.0. There are some elements from 1.0 which are still around today, such as the Rogues Gallery which was given only a small makeover and is largely unchanged as of now. However, the vast majority of version 2.0 was built by myself from the ground-up. Not to brag too much but I think I did a damn good job, especially given that I rarely ever had anyone else helping me on the actual programming. That being said, a lot of feature ideas were proposed by others, and made the website what it is today, such as the content warning system. Overall, the experience I built during my time working on the website and contributing some articles on occasion was quite beneficial and I'd like to thank those who built up The Student Insurgent and continue to build it.

The Bad

Not all was well however, and I think it's worth making it crystal clear why I'm leaving. Firstly, I think I made the mistake of assuming that others in the group were as interested in transforming Insurgent into an anarchist collective, rather than the more generalized radical space it is. While I can respect that it wasn't and isn't an anarchist group, I do think that it was extremely disappointing that we failed to address genuine problems of hierarchy in our organization when it arose. I did occasionally bring this up in meetings but was shot down and simply kept quiet after a while, but these issues did continue to exist. In addition, Insurgent in my view lost sight of its own goals and while the shift towards focusing almost exclusively on production

with an emphasis on the art aspect was largely welcomed, I think it was a partial misstep on our part. In addition, as with many organizations that last this long, we've gotten to a point where a primary goal is self-preservation. This is not good because it means we're preserving what is at the end of the day an institution without questioning it. In addition, and for the sake of brevity and not stoking the flames up again too much, I'll keep it short and a bit vague. There was some personal drama between myself and another former contributor that escalated to transmisogyny directed against me, a trans woman. Insurgent in my view failed to address this harm properly, continually giving him more chances and even after "expelling" him, he was allowed to continue contributing because of his supposed activist credentials. In addition, the internal politics of Insurgent, for which I was thankfully not terribly involved in but unfortunately was aware of, were making the experience of going to meetings quite dreadful. Perhaps the biggest problem, albeit one that I feel has been adequately addressed, was that of some members of the Editorial Board not pulling their own weight, oftentimes not being seen at meetings for months. All of these combined led to a situation that I simply can't tolerate, and after two and a half years, I took the final step of leaving.

Lessons Learned

I learned a lot through my experiences at The Student Insurgent, and I'm quite different from the woman I was only two and a half years ago. It changed me, and I hope it was a change for the better. As I move on from my invested time in Insurgent, I'm going to plagiarize a bit from J. Ellis and give a few words of wisdom of my own:

- Don't Take Yourself Too Seriously: We may not be kids anymore but that doesn't mean you can't be a kid at heart. We don't have to "grow up" and constantly be serious all the time when it comes to what we produce and what we do in our actions.
- Reject Harmful Institutions: Far too often did we and many other radical groups continue to participate in harmful institutions that we had the option of leaving, even if it may have reduced our reach to leave them. Well, reach isn't everything. Part of what radical groups must do to stay radical and avoid co-optation is to reject said institutions, whether it be Instagram or the University system itself.
- Embrace Change: If an idea goes against the wishes of the founders and/or the historical norms, that's really fine! Our predecessors are just as capable of making mistakes as we are today, and it's better to be willing to admit that and advocate for internal change when it's warranted. Sticking to traditions isn't going to work out in the long-term, and it only served to make my time in Insurgent more unpleasant.
- Don't be afraid to dissolve: Perhaps this will be my most controversial advice, but I think it's okay for an organization to dissolve itself and make way for something new to serve the role it once served. Insurgent in my view is at a point where it must be replaced by a collective that is willing to alienate some people for an ideologically coherent and more anarchistic method of organization. In my view, it cannot be reformed to become what I believe it must be if it is to be a great collective. I'd love to be proven wrong but I'm quite pessimistic about the possibility of Insurgent fundamentally changing what it is to align with anarchist principles and break-off from its history. That's why I ask for dissolution and why I am leaving.

What Comes Next?

This is the hardest question to answer, but one which I absolutely must answer before I leave and go off to do... something. Exactly what is that something? I'll probably publish future writings of mine to my personal blog. I've also been hoping to delve deeper into cybersecurity and will be more involved in the Cybersecurity Club. As for activism, I'll probably take a bit of a hiatus until I can figure out some particularities of forming a new group that's truly anarchist, as no existing groups in Eugene seem to fit that well, even among those which claim to be anarchist.

You can always follow my blog via RSS or at ch0ccyra1n.gitlab.io, as-well as follow me on the Fediverse through my Mastodon server at @ch0ccyra1n@emeraldsocial.org

For the last time in Insurgent...

I'm ch0ccyra1n, thanks for stopping by!

EXPLOITING THE VULNERABLE IN THE INFORMATION AGE

By: Samuel Alden

In a world where our every move online is tracked, the irony of digital privacy concerns becomes glaringly apparent. Despite growing awareness, the paradox of digital privacy remains unresolved. As technology evolves, so does personal data collection, analysis, and utilization. This essay examines the complexities of privacy concerns, focusing on the lack of genuine consent from younger generations and the manipulative tactics of tech companies.

From a young age, many in our generation were exposed to apps and social media platforms such as Snapchat and Facebook. These platforms, introduced through brand-new cell phones, became integral to our daily lives before we fully understood their implications. At ages 11 or 12, or even younger, we had no real ability to consent. Legally, we couldn't sign contracts or make informed decisions about privacy. Yet, tech companies capitalized on this naivety, employing manipulative tactics to collect data from users who were essentially children.

As we grew older, we became conditioned to accept data collection as standard behavior. We used these services for free, often without considering the privacy we were forfeiting. This acceptance has continued into adulthood, making it seem futile to question or challenge these practices. Consequently, many people do not recognize the extent of data collection or its implications for their privacy.

This manipulation of young users sets the stage for a lifetime of complacency regarding privacy. For example, Facebook's 2014 emotional contagion study manipulated users' news feeds to alter their emotional states without their knowledge (Cornell Chronicle, 2014). Such tactics reveal the extent to which companies will leverage personal data for research and profit. Similarly, Google's 2012 experiment bypassed Safari's privacy settings to track users' browsing habits without their knowledge. These examples underscore the manipulative practices tech companies employ to exploit user data.

The complexity of privacy policies further exacerbates this issue. A study from Carnegie Mellon estimated that reading all privacy policies in a year would take 76 workdays, costing $781 billion nationally (Zuboff, 2019). This statistic, highlighted in Shoshana Zuboff's "Surveillance Capitalism," emphasizes the impracticality of expecting individuals to understand what they are agreeing to. Given the proliferation of digital services since 2008, the time required to read all privacy policies now likely exceeds the number of workdays in a year (Zuboff, 2019).

Individuals, particularly young people, are incapable of providing informed consent to the extent required for today's vast scale of data collection. Consent involves understanding the terms and implications of what one agrees to, something increasingly difficult given the dense and legalistic language of privacy policies. Millions of Americans, and indeed people worldwide, cannot perform such careful readings. This parallels the legal system, where attorneys are needed to represent individuals in important legal matters. Similarly, data collection and privacy policies necessitate oversight and regulation to protect individuals who cannot fully understand or consent to these practices.

A Pew Research Center study reveals that a significant portion of Americans struggle with understanding privacy policies. Only 37% claim they understand the laws and regulations that protect their data privacy, and a mere 8% say they understand privacy policies to a great extent (Auxier et al., 2019). This indicates a widespread lack of comprehension necessary for informed consent.

Research indicates that young people are particularly vulnerable. A study by Raiziene et al. (2022) found that young people's online activities are influenced by their identity formation, which complicates their ability to understand and consent to data collection fully (Raiziene et al., 2022). Additionally, 97% of American teens are active on social media platforms daily, often without fully grasping the implications of their data being collected and used (Raiziene et al., 2022).

Tech companies often exploit the naivety of younger users. Many young people are introduced to social media platforms at an age when they cannot legally provide informed consent. These companies use sophisticated and manipulative tactics to gather data from users who are not fully aware of the consequences (Auxier et al., 2019; Raiziene et al., 2022).

The length and complexity of privacy policies are significant barriers to informed consent. Reading all privacy policies would take an impractical amount of time, making it nearly impossible for individuals, especially young people, to understand what they are consenting to (Auxier et al., 2019; Raiziene et al., 2022).

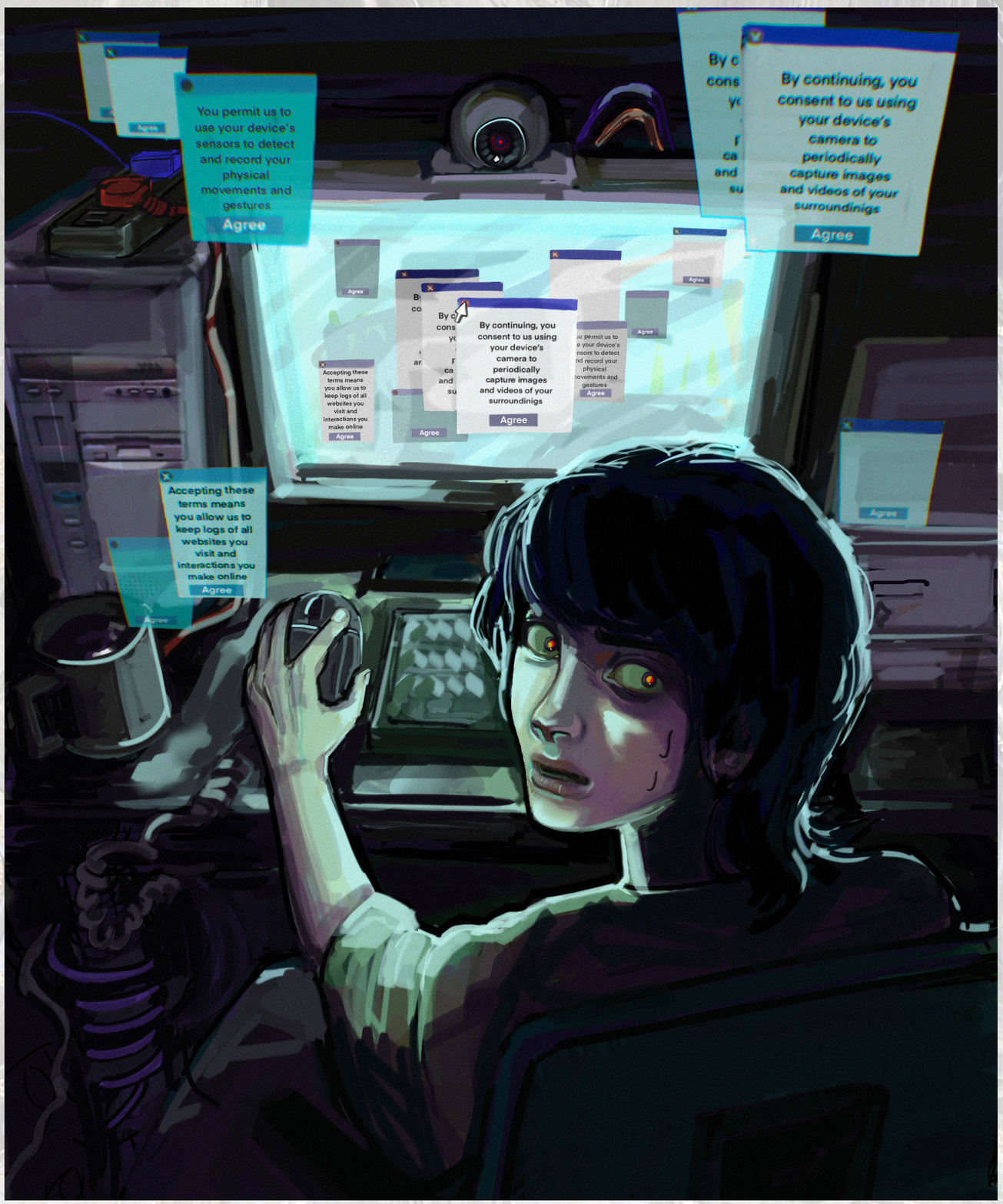
There is strong public support for more regulation of data collection practices. About 72% of Americans believe there should be more regulation on how companies handle personal data (Auxier et al., 2019). This is necessary to protect individuals who cannot fully understand or consent to current data collection practices (Auxier et al., 2019).

Given these challenges, we must call for sweeping regulations like the GDPR in Europe, tailored to the United States and local contexts like Oregon. While individual privacy policies are important, they are not sufficient. Comprehensive oversight is needed to ensure transparency about what data is being collected, by whom, and for what purposes.

Conclusion

The irony of privacy concerns is that individuals remain powerless against complex and pervasive data collection practices despite growing awareness. From the manipulation of young users to the impracticality of understanding privacy policies, the current state of digital privacy is deeply flawed. To address this, we urgently need robust regulations and greater transparency to protect individuals, especially younger generations, from exploitation and ensure that genuine consent is possible and respected.

Art by Twelve Pens


You permit us to use your device's sensors to detect and record your physical movements and gestures
Agree
By continuing, you consent to us using your device's camera to periodically capture images and videos of your surroundinigs
Agree
Accepting these terms means you allow us to keep logs of all websites you visit and interactions you make online
Agree

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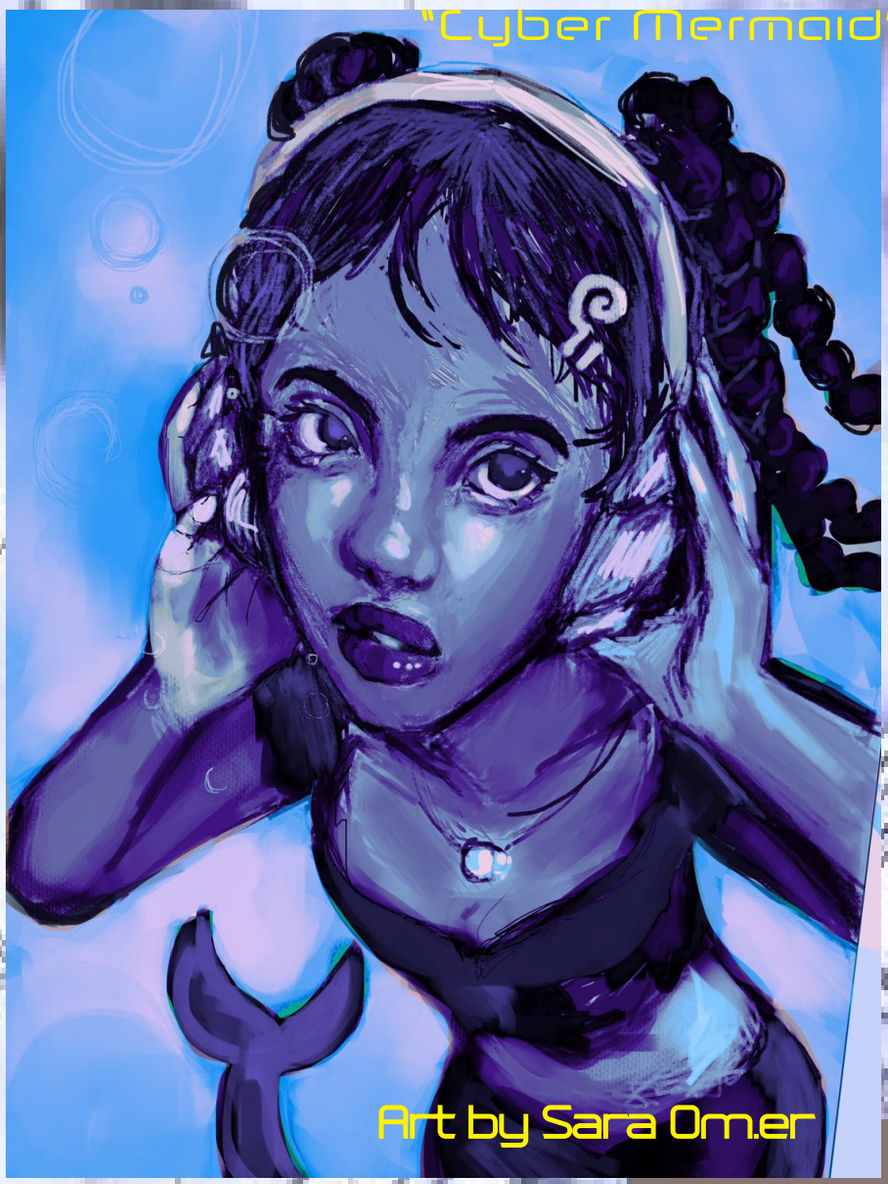
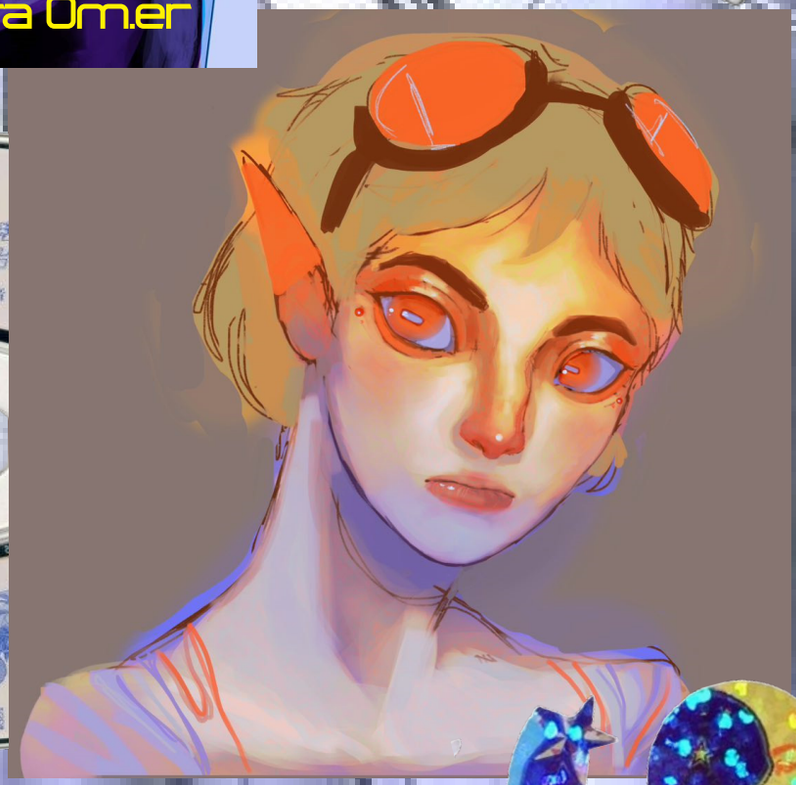

"Cyber Mermaid"
Art by Sara Omer

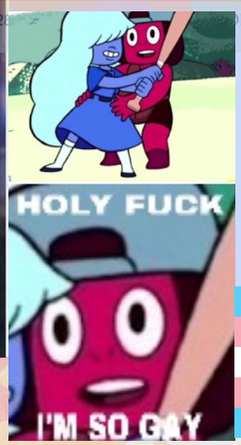
NINTENDO DS

TAMAGOTCHI



Pride PSA! Be prideful in non-toxic ways!

- Without the tireless work and badass perseverance of trans activists of color like Silvia Rivera and Marsha P. Johnson, we wouldn't have the rights and ability to celebrate we do today
- Being queer or trans does not automatically excuse you from being racist, xenophobic, ableist, sexist (etc) you still have to work to actively be an ally in spaces you are not a part of
- Don't whitewash/leave POC out of LGBTQIA+ spaces!!!
- You don't have to have a label to be valid, and never force anyone to come out before they are ready
- NO PINKWASHING.
- Always always remember the devastating toll the AIDS crisis had, and how a large reason why there was a turning point in it were the direct actions from groups like ACT UP who got in peoples faces and made the government actually do something about it after years of inaction



NUANCES TO CHEW ON

1. "Bisexual until proven otherwise" Why is bisexuality the norm? I personally believe that we should consider people *NOTHING* until proven otherwise, existing as *NON-SEXUAL BEINGS* until *RELEVANT* to think of them in a *SEXUAL LIGHT*. Bisexuality is *NOT* a default, it is the *ACTIVE STATE* of being bisexual.
2. The idea of sexuality being fluid is sometimes used to *INVALIDATE* people, especially *LESBIANS*. I've had men tell me that I should stop identifying as lesbian because "everyone is on a spectrum." It's a more *PC* sounding way of saying "*YOU'LL FIND THE RIGHT MAN SOMEDAY*"
3. Being one flavor of queer person does *NOT* grant the ability to understand the *REST* of the flavors' experiences, nor speak on them with authority.
4. Never act like the morality *POLICE* when it comes to people's identities or kinks — they are *AS VALID* as you even if you don't understand or are somehow made uncomfortable by their expression. In the eyes of the oppressor *WE ARE ALL FREAKS*, so *EMBRACE* other people's expressions! (Aka don't be one of those no kink at pride people)
5. Identities and labels shift, but just because something once served as a label for *YOUR QUESTIONING* era does *NOT* mean that it is for *EVERYBODY*. For example, for nonbinary people, it is not proper to imply that their current identity state has an expiration date, or that they're still in their baby gay phase, inexperienced in their gender enlightenment

prison project

The Captain, His Ship, and The Sea

Nothing is coincidental or by chance.
The universe knows all, I have learned,
And it says not your time to reach land.
Yet these weathered years, I have vowed,
On this sea, I call the "state penitentiary",
Are slowly wearing me down to the bone.

As the captain, I am unsure what to do.
I desire to jump ship and swim madly,
But logic tells me that I wouldn't "survive."
I would drown or be eaten by the sharks.
My mind says do anything to "survive" this fate
So as captain, the captain, I must row.

As I row my ship for all these many years
I think of the story of Ben-Hur's lifetime
He rowed as if a slave, though he was not.
Landed a changed man with a new guest.
He strived to become wiser with a strong resolve
So as captain, the captain, I must row.

I will not stop rowing further each day
For hope fuels me with purpose now.
This sea tries daily to costume me like
Some beast seeking who it may devour;
But I will not allow the Sea to overcome me.
As captain, the captain, I must row.

(Next Page)

I row my ship now with purpose and no
Other reason than I must not give into the Sea.
When you stop rowing your ship you quickly sink
Because rowing is the only way to stay afloat.
Do not be overwhelmed by the Sea or allow it to win.
You will fail to fulfill your unknown destiny.

You must submit and continue to row each day.
It must be done diligently and faithfully
Without guidance (so you may learn), without
Fear (so you may conquer), and weakness will soon
Turn into strength one day before you realize it.
You must row forward and never look back
At the Sea, unless it is to laugh, or land will elude you.
As Captain, the Captain, YOU...MUST...ROW.

- Theodore E. Musgrove
(written originally on 2/04/20; revised on 5/22/20; revised and rewritten on 12/11/2023)
(inspired by my parole hearing sessions and my being denied a parole release date for the second time in 12 years; now served 16 years total counting today)

(Full term release date: November 2047)
Institution: IMSI

The Mermaid

Emily didn't say
Anything
Be coming home late
On homecoming Christmas
She closed the gate

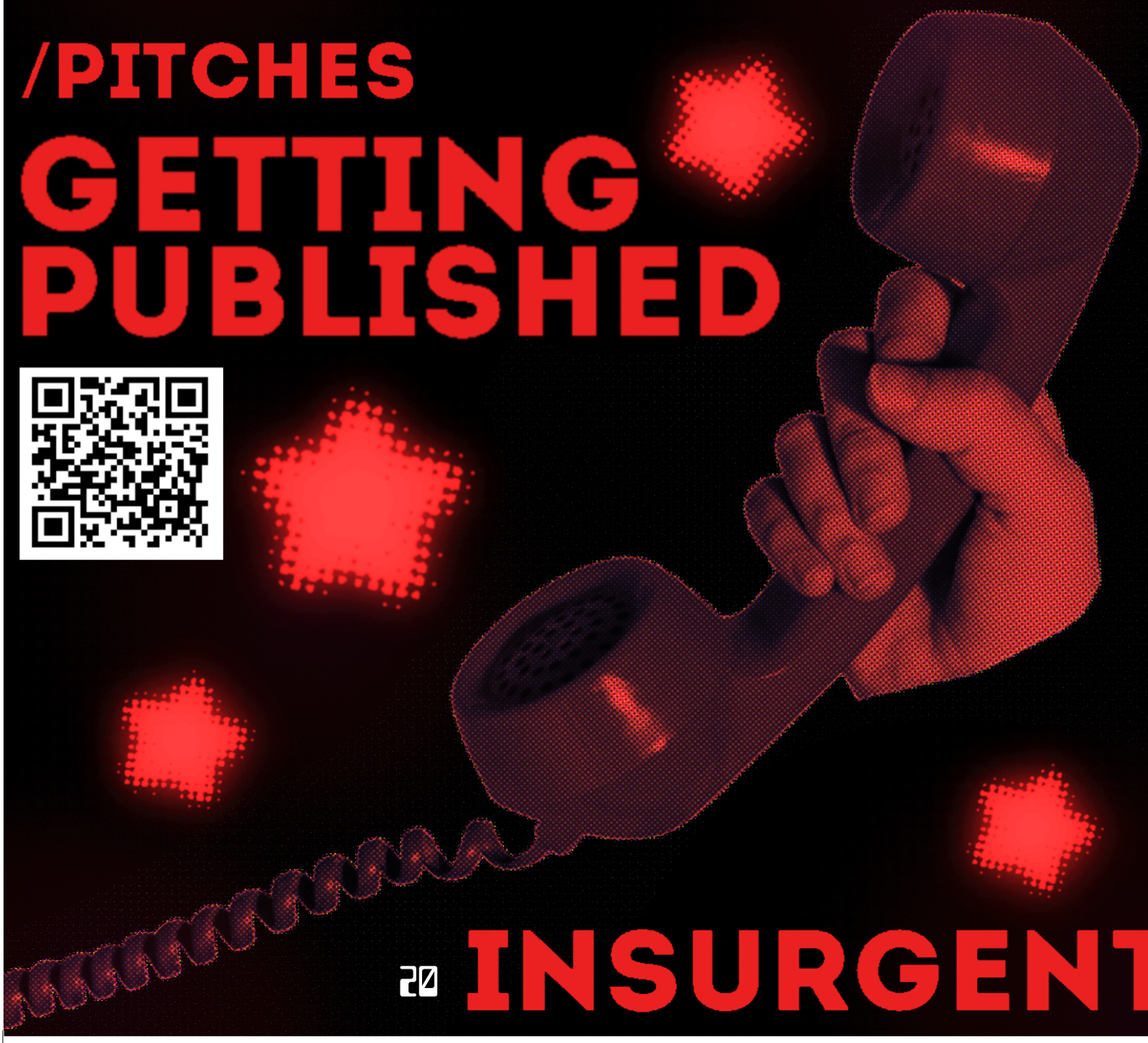
Arida seemed to
Swim well
I remember going to
Echo hollow with her
Oh, the mermaid
Well I think she's
Arida
Emily's so land bound.

By,
Richard Clucas
Student of U of O

IT'S FOR YOU

IT'S ABOUT GETTING YOUR WRITING/ILLUSTRATIONS/ POETRY/MANIFESTOS/ZINE /PITCHES

GETTING PUBLISHED



brain thoughts:
sociolinguistics in the media, the algorithm as an interlocutor(?) and AI.

By: Lynx

[In my Sociolinguistics class last term, we had a couple of lectures where we discussed the sociolinguistic aspects of the media, algorithms, and AI. For this issue's theme, I wanted to submit a piece talking about these topics, and how they intertwine.]

I think discussing the sociolinguistic aspects of the media—specifically the news and social media—is very interesting. There is so much that can be said about the effect that the increase of media coverage has had on society. However, it's important to remember that we make the media what it is through the content we engage with, create, post, repost, etc. This makes it so that every single person on social media has a very specific explore page catered to them and their interests. The algorithm listens to what you react to, and can assume what you want to see based on that information. Although, these correlations can often be based on generalizations, and you have to take into account the content social media platforms try to suppress within their algorithms too. It can take a lot of crafting (in the form of engaging with posts that don't get enough attention) to create a "for you page" that actually informs or interests you, the way you want it to. It can be done, though, and the way that the algorithm communicates with us is significant, unique, and different from how AI programs such as Chat GPT operate. Humans' communication with technology is fascinating and odd.

Due to the intricate aspects of social media algorithms, our professor proposed the question of whether or not the algorithm should be considered an interlocutor— which is generally defined as "a person who takes part in a dialogue or conversation." This was definitely interesting to discuss, considering the algorithm is not a person, but is something that a lot of people inadvertently communicate with on a daily basis. Although I was convinced from the start that it could be an interlocutor, one of my peers said that they consider the algorithm to be "more of a match finder than an interlocutor," because it helps you find people to engage with and content to consume. Or, rather than necessarily communicating with you, it communicates things to you, so that you can then interact with things that it decides best align with what you'll enjoy. I think you could argue either way, really. Communicating "at you" is still sort of a way of communicating! Unlike Chat GPT, internet algorithms do attempt to take into account who you are and what you engage with, therefore it can adapt the language it uses with you— similar to how humans can code-switch when interacting with different people.

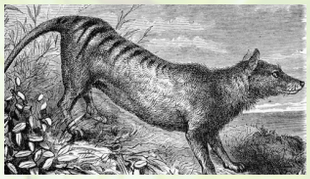
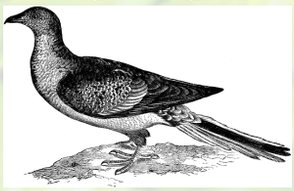
I bring up this point due to another lecture in this class, where we played around with Chat GPT, asking it to answer the question: "What are the three best pieces of advice you can give a new parent?" This activity was quite relevant in the sense that online spaces and programs are only becoming more and more present in our everyday lives, and language is something that already is. Therefore, the observation of the way we transfer human languaging into online spaces and AI-based platforms is both culturally and linguistically signifcant.

During this lecture, our instructor typed in different identities for Chat GPT to answer our question with, and the results were quite offensive. Chat GPT can only spew out as much as it knows, and when asked to communicate as a certain identity, there is no way it can possibly know how to accurately communicate in the correct language variety or dialect, because it has no lived experience to go off of (not to mention that no identity is tied to one specific way of speaking). It only knows a limited amount of words and phrases associated with these prompts, its answers based in programming that seems to just spit out from a list of these words and phrases. The thing is, no matter how many linguists you have working on programs such as these, they will never be able to properly replicate human languaging. Part of the reason for this is not taking code-switching into account. Chat GPT can't tell who is asking it these prompts, and therefore cannot calculate the way someone it is imitating would actually speak to the person on the other end of the screen, whoever they may be. Overall, I didn't even know what an interlocutor was until this class, but now it's got me thinking about my relationship with fuckin algorithms and shit. After typing all of this out, I do think algorithms can be seen as interlocutors. Even if the communication is seen as more one-sided, you still feed it information that it can then build off of to try to feed you more of the content you are expressing interest in.

I can see how one would argue that it leans more towards a "match finder" of sorts, but at the end of the day, that process of "match finding" is still technically communication. Not in the same way humans communicate with each other of course, but still able to cater its responses to your input in ways that somewhat correlate to who you are as a person, because the content we consume can say a fair amount about us. On the other hand, I'm not convinced that AI should be considered an interlocutor, due to its inability to alter the way it communicates based on anything about us. AI and internet algorithms share the inability to truly know who it is talking to, but AI's responses are based on pre-programmed possibilities of how/what a real person would say. It is an imitation rather than something you can kind of cater to your liking. Of course, the algorithm comes with its own limitations, as censorship is a big problem in the media (especially when it comes to political information and news coverage), but I do think it listens more than Chat GPT. Personally, I hope that AI never becomes accurate enough to the point where we can't tell the difference between auto-generated responses and human languaging. I can only imagine the consequences if humans slowly unlearned communication skills due to a reliance on AI to write out their thoughts and reactions for them. If people started earning degrees based off of work they had done by AI chat bots, and so on and so forth, allowing us to spiral into an existence that is even more dystopian than the one we're already living.

"Mortal Dream" by: A Friend

Time to Consider De-extinction

By: Umbrella

After watching the Jurassic Park trilogy and shortly after, the first two movies in the Jurassic World franchise, dinosaurs swiftly seized my conscious brain into a chokehold. The most iconic of all dinosaur featuring films, Jurassic Park is far from perfect, with increasingly modern research technologies disproving the widely assumed appearances of these beautiful beasts, and their subsequent behaviors, however the ethical dilemmas that Jurassic Park explores remain far from outdated, in fact only becoming increasingly relevant.

Modern science and genetic modification have been rapidly progressing leading to the possibility of reverse extinction. In fact, the world already has one animal who has gone extinct twice: the Pyrenean Ibex, who remains the only extinct animal to be cloned and brought back to life, only to die a mere few minutes later due to lung defects. The Pyrenean Ibex's first extinctin was in 2000, the once flourishing species' decline due to hunting, and the second in 2003. This has a very hollow resonance as a scientific triumph, for not only is the Pyrenean Ibex the only species to be resurrected, but it is also the only species to go extinct twice due to human interference.

However scientists continue in their quests of cloning and aspirations of reverse extinction, the justification being that 1. Humans caused the extinction of many creatures thus we have the moral responsibility to resurrect them. And 2. Nature is human's blueprint for innovation, particularly in the pharmaceutical industry, increased biodiversity opens new doors for scientific and technological progression. Additionally, the ecological balance helps to combat climate change.

A very common argument opposing reverse extinction is that it is playing god, unnatural. However I believe this argument to have little merit, because if this technological step is unnatural, then humans have deviated from "naturalism" long ago. Conversely, if all of our technological innovation is natural, for humans are naturally creatures of creation and technology, then reverse extinction too is natural, as an extension of all predating scientific experiences. The ultimate question is whether or not humans are natural, and that will determine whether or not reverse extinction is natural, but overall I find it to be irrelevant in the discussion of whether or not we should proceed with reverse extinction.

Considerations that I do find to be relevant are:

• **Immorality**: Perhaps the previously mentioned concept of playing god is actually implicative of immorality. However, I tend to see them as two separate arguments. On the topic of immorality, I believe that the problem lies not within the concept of rejuvenation itself, but in the countless lives that will be wasted to reach this point. The journey to deextinction is impossible to complete without manufacturing immensely large numbers of animals only to have them die without living their life, similar to the resurrected Pyrenean Ibex. As humans, we already engage in this activity, looking at the meat industry, or the pet industry, so do we really want to add a whole new category of man-made animals, made specifically to serve their utility in relation to human convenience?

• **We cannot escape the human lens**: Now if we do manage to successfully bring a species back to life, will it even fulfill its perceived utility? The way that genetic modification for deextinction is planned to set forth, for example in the case of the extinct Passenger Pigeon, is to first fuse the extinct animal's DNA with various non-extinct animal's DNA, then place the conceived creatures into living surrogates. After birth, scientists pick and choose the animals who phenotypically most resemble the extinct animal, breeding these together, eventually leading to a resurrection of the extinct species. However can this ever truly be the same species? Is it actually a true deextinction? Because if we are constantly only focusing on the physical traits, and even if we prioritize what we think the animal intrinsically is, we will never understand anything past the human view of the animal, leading to a surface level version of what that animal once was. The animal is perpetually man-made, and exists only for the human eye, for the human expectation. There is the concept of nature versus nurture making a child, or really any living thing. I do not know which is more dominant for humans, let alone animals, however if an animal possesses neither nature's genes and natural instincts, nor nurture's parent of the same species, how can the animal ever actually be the extinct animal?

• **Is there any noble utility?**: Now if this animal is not the same animal as before, then will it ever be able to serve its expected ecological function? Likely not. Additionally, if the animal is so strongly man-made, then do we have anything to gain from studying the animals for our biotechnological purposes? I believe it might have to take eons of evolution for these animals to become their own enough for them to enlighten us. The process of genetic modification simply takes too much of a scientific strong hand for us to gain scientifically. So if the animal is not the same animal, thus not technically deextinction; and the animal is not capable of fulfilling its ecological functions due to lack of instinct, and lack of guidance; meaning the animal is only a shallow concoction of what humans believe a creature is meant to be, created for pleasure and ego; then where is the reason for deextinction?

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Fellow Travelers: A Lavender Scare Tale of Tragedy and Catharsis

By: Dorian Blue

Fellow Travelers, a TV show released in October 2023, is a deeply heart-wrenching and well-crafted show that chronicles the multiple decade love story between two men, Hawkins Fuller and Tim Laughlin. They first meet while they are Capitol Hill staffers in the 1950s during the time of Lavender Scare, which occurred during the more infamous Red Scare. While the Red Scare was a witch-hunt against alleged communists, the Lavender Scare was the targeting of gays and lesbians who worked any job in the federal government.

The non-linear narrative of the show weaves expertly between the 1950s, 60s, 70s, and 80s. At the chronological beginning, Tim is a starry-eyed young man who believes wholeheartedly in McCarthy's mission to eradicate communism in the U.S. Hawk is slightly older and far more jaded. He is well-versed in living a double life in which his sexuality is hidden. He dates the daughter of a respected senator, but also has many liaisons with men. Hawk is also not afraid to sacrifice others to preserve himself. He rats out other queer men to save his own skin multiple times as he believes it's the only way he can survive; it's kill or be killed

In her book Odd Girls and Twilight Lovers, author and queer historian Lillian Faderman explains that "if political conformity was essential to national security, sexual conformity came to be considered, by some mystifying twist of logic by those in authority, as no less essential."

In the 1950s, there was a concerted effort all over America to enforce racial, gender, and sexual conformity. It was a reaction to the more open times of the WWII era in which women worked in factories and queer people were often let off the hook, even if they were found out, in the interest of the war effort. This small amount of leniency vanished at the end of the war under the tide of rising conservatism.

The term fellow travelers itself perfectly encapsulates the message of the show. In Merriam-Webster it's described as a term for "a person who sympathizes with and often furthers the ideals and program of an organized group (such as the Communist party) without membership in the group or regular participation in its activities." No one was safe during this period. If someone said one wrong word to McCarthy or his cronies, their entire life could be destroyed.

Fellow travelers also explains the relationship of Hawk and Tim. Even though they have multiple falling outs, their lives are always intertwined across the decades. Tim is ready to face the difficulties that would come with him and Hawk being together, but Hawk is not. Tim goes through cataclysmic life changes in an effort to get over Hawk, including enlisting in the army, becoming a Vietnam War activist which ends with him going to prison, and then a social worker in San Francisco. Tragically, Tim gets AIDs in the late 80s. Him and Hawk haven't seen each other for at least a decade at that point, and even though Hawk initially

only plans to stay in San Francisco a few days, he decides to put his life on hold to be by Tim's side at the hospital. Tim has come to terms with his mortality, and uses his time left to be an AIDs awareness activist.

Another aspect of the show that I greatly appreciated was the love story between Marcus and Frankie. When the viewer first meets Marcus, he's a Black reporter trying to make a name for himself in DC, but is encountering many hurdles. Frankie is a drag queen in a gay bar in DC, who performs with Storme Delaverie, a historical drag king who went on to become a pivotal figure in the Stonewall Riot. Frankie is happy with who he is, but like Hawk, Marcus is unwilling to fully accept himself.

In many ways, Marcus and Frankie are foils to Hawk and Tim; despite the conflicts between them, they manage to stay together and build a happy life.

Hawk, as he describes, can only ever be "happy within reason." Due to his career aspirations, he has to appear straight and be a family man. He tries to act as if he's okay with this, but clearly, it makes him miserable. He never allows himself to be his full self with anyone. While Tim struggles a lot too, especially with his Catholic upbringing, he comes out in the 70s. This completely shocks Hawk, who could never picture himself doing that.

On the other hand, Marcus and Frankie live together in San Francisco. Frankie is completely out, but Marcus is still in the closet because he's a college professor at SF State and there were laws at the time that banned gay teachers. "I've loved a man for 20 years and lived with the consequences," Marcus says to his adopted son, Jerome, when he asks Marcus why he's too scared to come out.

The show always makes it abundantly clear that the story of Hawk and Tim is only one of countless others. This is crystallized in the many wide shots in the final episode, showing the sheer number of people with AIDs who are in the hospital, with friends, lovers, or family at their bedside, as well as the size of the AIDs memorial quilt in DC. As Hawk searches for Tim's name, many other people are gathered at the squares of their friends and loved ones, expressing their grief. He also glimpses at the square for Roy Cohn, with the words 'bully' and 'victim' side by side.

Tears were flowing down my face as I watched this final scene, but it was so beautiful. Tim died being open and free about who he really was, fighting for other people with AIDs to be treated with dignity. In their last scene together, Tim tells Hawk that "you were my great consuming love and most people don't get one of those, I did. I have no regrets." In the show's ending moments, it also allows Hawk to finally be honest. He tells his daughter that Tim wasn't just his friend, but the man he loved.

During the AIDs crisis, the lives of so many were ruined or extinguished because of open negligence and hatred of those in power. Many of the politicians who turned a blind eye during the AIDs epidemic were the very same people who had gleefully watched innocent lives ruined in the McCarthy era. Several characters commit suicide in the show because of being forcibly outed by McCarthy or having a family member outed. Per Faderman, "although Senator Joseph McCarthy was censured by the Senate in 1954 for his overly zealous witch-hunting, the spirit he helped establish lived on through that decade and into the next." Arguably, far beyond it too.

In an age where the U.S. is experiencing another radical conservative uprising with the target placed on many minorities, including gay and trans people, these types of stories are incredibly important. In dozens of states, alt-right fascists are trying to censor LGBTQ history and books from being in libraries. They want the stories of those like Tim, Hawk, Marcus, and Frankie to be lost to younger generations.

With political and social tensions within the United States of America at their highest points in decades, the possibility of a second civil war has been on many people's minds, as evidenced by the new A24 film entitled Civil War. Set in the near future, the US government is at war with several secessionist factions.

The movie begins as the war is already in its final stages, and there is a significant lack of commentary on the events and happenings that led to the outbreak of the conflict. Perhaps the viewers are meant to input their own context and reasoning for why another civil war might take place, and this could be a problematic intention. This technique may lead people to draw their own conclusions about why this war is taking place, conclusions which will inevitably fall in line with pre-existing beliefs, be they conservative, liberal, or otherwise. I wonder if the creators are shying away from making political statements that may upset either side of the political spectrum. Some of the only dialogue that suggests reasons for conflict have to do with tyrannical actions of the President, such as him taking a 3rd term and air striking American citizens, but these events possess single lines in the movie and are not unpacked any further.

Civil War follows a group of journalists as they travel from New York City to Washington D.C. in an attempt to interview the President before his loyalist faction loses the war. The group of four consists of Lee Smith (Kirsten Dunst), a renowned war photographer, her partner Joel (Wagner Moura), their mentor Sammy (Stephen McKinley Henderson), and a young aspiring photographer named Jessie (Cailee Spaeny). The journalists provide a less partial view, as they follow soldiers from different factions at different times in the movie. This may be an attempt to place everyone on equal footing and give the sense that everyone is just trying to survive another day. It could be a way of saying that there are no "good guys" and "bad guys" in war; it's just hell for everybody.

As far as acting goes, I thought the main cast did an excellent job. The older members of the group are all grizzled and hardened by their experience in war zones, while Jessie is grappling with experiencing atrocities and close active combat, likely for the first time. Each of the characters display the weight of their experiences in a variety of ways in the things they say, the way they support each other, and the micro (or macro) expressions on their faces.

Civil War has a lot to say about the worst things that people do to each other, as well as the beauty that persists in life even as people tear each other apart. With stunning cinematography, the movie captures a sunset over a burning forest, a mother smiling down at her baby, executions, people warming themselves around a fire smiling and sharing stories, a mass grave, and children playing. The flowers at a lowered eye level are still beautiful even as you cover from sniper fire.

While it's one of the most intense movies I've ever seen, the film remains humorous and captivating. Even so, I felt sick almost the whole time, and the movie snacks that I usually finish quickly went uneaten until the next day. After an explosion-filled trailer, my roommate was worried about the glorification of violence, but we both found the movie to be the opposite. I flinched at every new outbreak of violence, and it's truly a jarring movie. In film, the sound of gunshots is often edited to make them less frightening and loud. When designing sound for Civil War, the creators made an intentional choice to break from that trend, and keep the gunshots ringing in your ears.

Not for the faint of heart, Civil War isn't a movie you go to to enjoy — you go because it may have something interesting to say about society and a potential future. That being said, while I enjoyed (I use this word loosely) the movie while I watched, I left the theater feeling empty, emotionally drained, and unsure about what the movie was really trying to say. All in all, I recommend that you go see it, and be prepared for grotesque violence, but also keep your head up for the moments of joy that brought tears to my eyes.

Eclipse

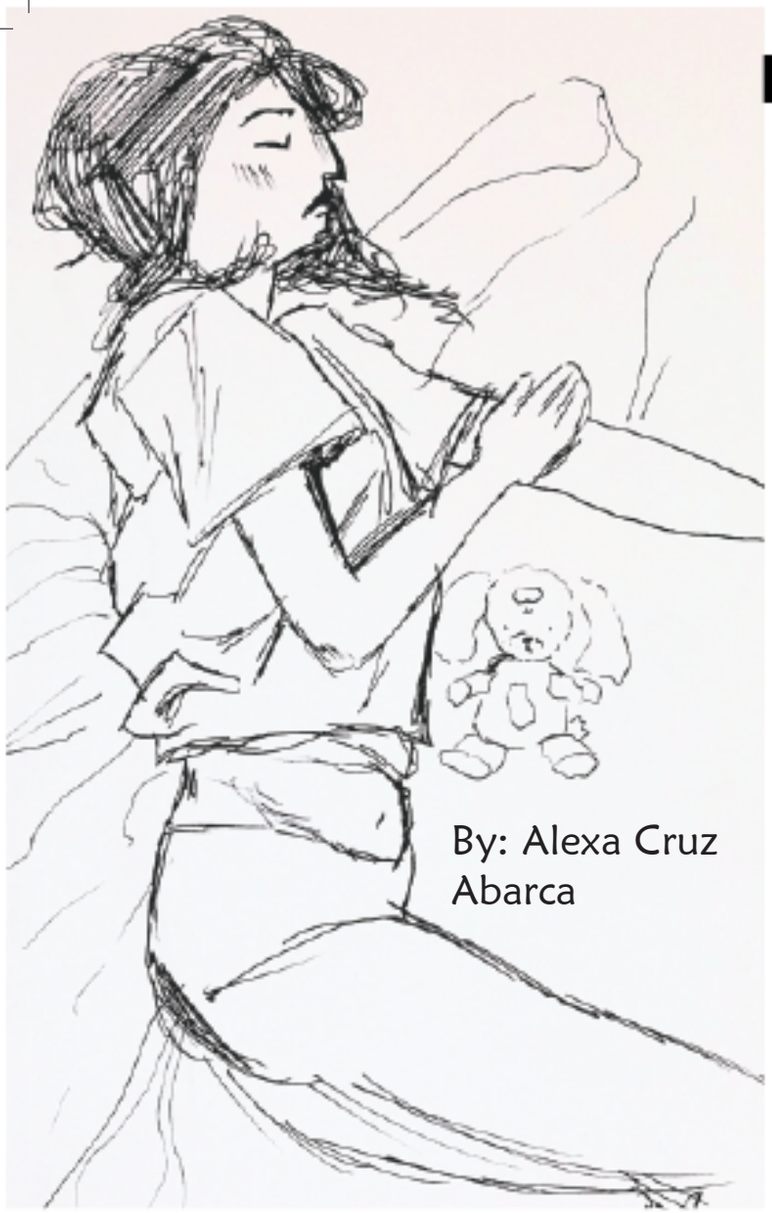
Demeter Waters A Dying Garden

By: Icarus

Did you know you only have to lie once to be an illusion?
Did you know that illusions expand, rippling,
gone like the Titanic out to sea?
Did you know that when it gets too much to bear, I go and
plant my poetry in hopes that it will conjure
someone who is better at doing everything?
Someone more than I ever will be, someone whose garden doesn't falter,
who can raise plants from nothing and in turn,
breathe life back into spring?
I knew better than to start in the winter, I knew that the ground
was frozen when I began, how it didn't thaw
but I clawed at the ice until my fingernails cracked,
the sky opening, the ground a tomb.
Did you know that the sunflower, turning it's face to whatever shines the
brightest, can still wilt in a glowing room?
I did everything I could, dissolved my body in water but it didn't take to me.
Didn't I do the right thing? I don't know anymore. There's no mirror in the garden,
and Belladonna is the only thing that's green.
I didn't think that I was like this. Who's fault am I? I didn't know.
I should have guessed that I wanted too much.
This garden is a prison yard.
Nothing comes and nothing grows.
I was supposed to be the golden daughter, but dreams crumbled into the dirt.
The ice thawed leaving room for me,
But I sat in shame, the plot unearned.
Didn't you know that I once was different?
I wasn't always this stony face.
I wasn't always this fading ghost.
This wasn't always a haunted place.
Didn't you know that I was a gardener? This land was mine, and things once grew.
Didn't you know that I was a god? Before I became somebody that no one knew?

Art by: Ryland C

By: Ryland C



By: Alexa Cruz Abarca

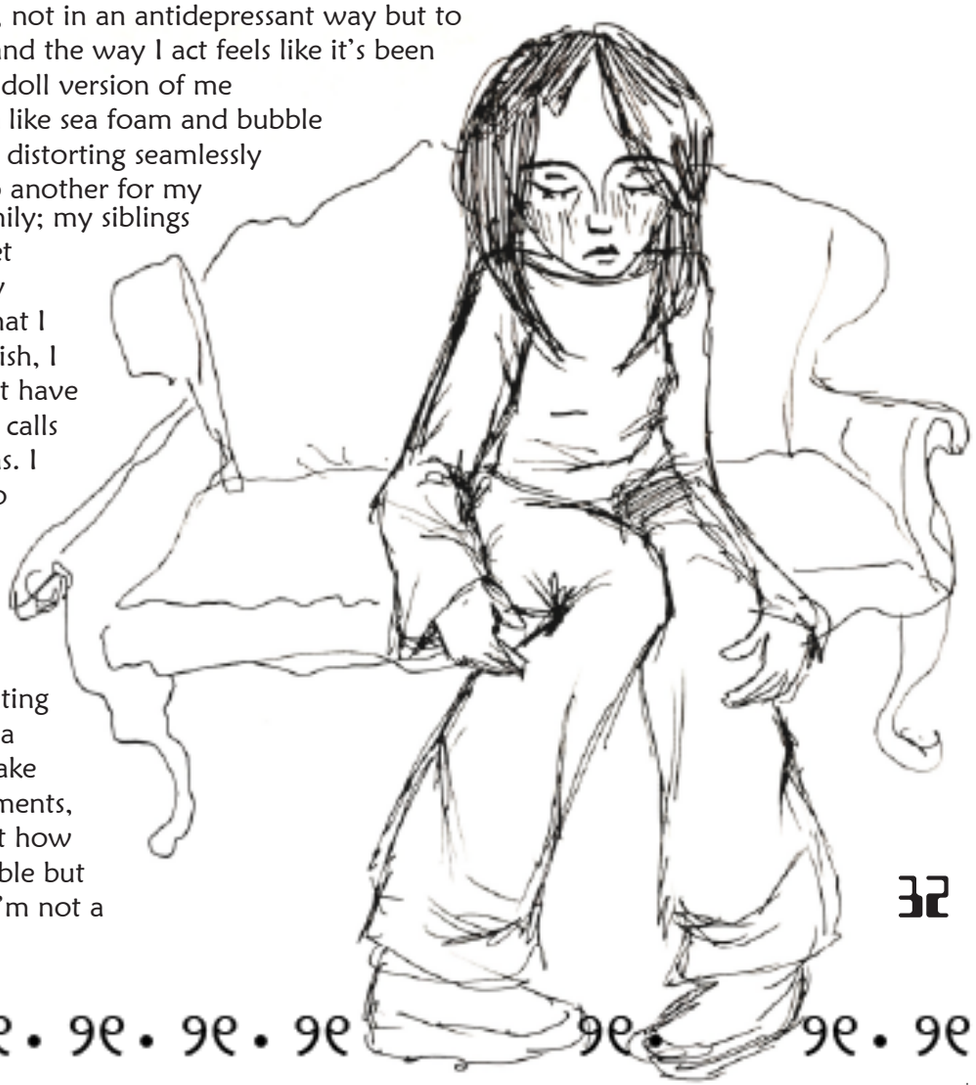
There is something about men that are terrifying. You can pin down anything about them within an hour. You don't know their story, or the moment that flipped the switch but, you can detect what led them through a rabbit hole of loneliness, constant movement and approval. At first you feel pity, of course you do. You have felt those emotions before, had one of those earlier today but what scares me is that empathy to men is something you can pause. They have this notion that emotions are a last minute resort when logic fails. The most sensitive of men are even like this, they can think logically of their emotions; but when someone else is going through something it destroys their image of deep, unique experience. That is horrifying, dangerous but such fun to pick through. After talking to men, it's the same. You want to tug at those heart strings of emotions – men should be emotional. I really do. Y'know, feminism is about equality for all genders and destroying the stupid standards men created for not only women but themselves but i laugh at it the same way strong men do. Men don't know what equality is, you could say it in the most simplified way possible but it will vary. When women attempt to say, its seen as a radicalized, new world trash that turns them off. In both ways.

It's awful really, now that I look back. Every girl has this weird acknowledgement that when they were younger, they were stared at more like a prize pig, complimented to how bodies morphed into another creature slowly. You believe that mindset, dress like the imagined idea of maturity through TV while you cover your eyes when a scene gets heated. Talk about things you vaguely get and do what you think older people do. I was a girl playing dress up and men adored me. They loved the naïveté of being grown up, how I tried to interact in their games and called me big vocabulary words I read while looking at drug store magazines. It's an excuse they can tell themselves. Saying that "she's a mature girl" is a defense from friends and own moral panic. That girl does mature, but to what extent? It's just mentally, not emotionally because they are stunted. I wore a dress with low pigtails and was struck by complimenting eyes, the same ones that smiled when I was 13 with ripped stockings and short skirts. I never understood when women my age looked like what we grew up from. It wasn't till today. It's the appraisal of men, it's making women look like kids and calling it cute that they are embracing what they lost. It's the legal way of saying they like little girls.

Sometimes I feel as though I am going to hell. I cannot really put it into words which creates this choking sensation in my eyes. I wasn't raised catholic but I am strangled by its guilt by my parents; I think about what my parents would be like if

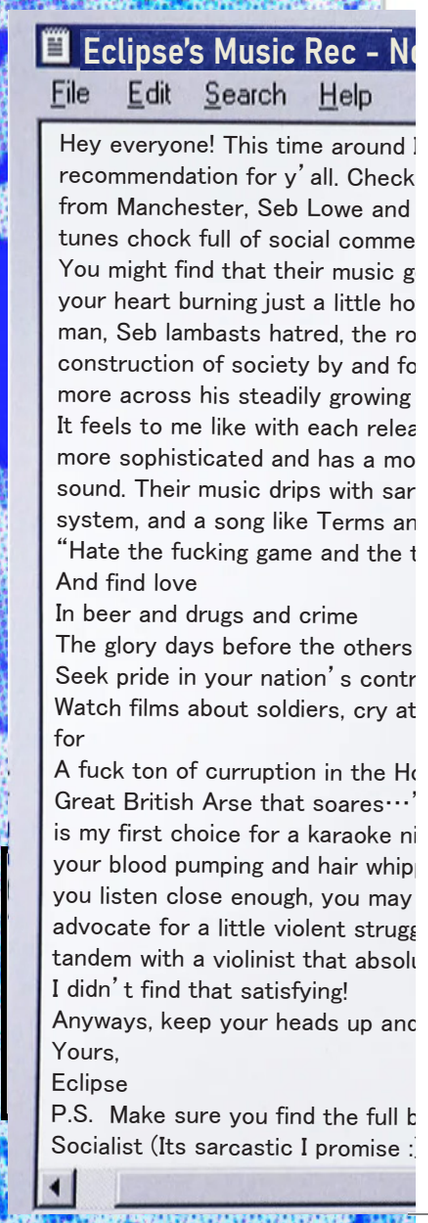
they weren't stripped of their culture. I'm surrounded by people who are so sure of their culture and identity it sickens me, all I have is burn scars from when we were colonized. Still colonized. I feel the blood curdle in my wrist as people talk so coyly of who I am, that I should be gone whilst I'm right in front of them. I don't pray but my mouth is filled with hymes I've made up to give reason to why. I hate to admit it, I need help, I'm on my knees for a man that doesnt know me. My meds should be enough, fluxo-lexa-whatever, 20mg with a side of orange juice should be creating miracles, not a mess on the floor. Praying on the side of my body, tracing my nose and its steep arc – if I go to hell, I hope it's anything but this scared feeling.

Why isn't my mental health worthy to be seen as all encompassing? It's seen as scary, strictly a me problem that I must maintain by my lonesome until I cannot. It isn't framed as pretty, because it's pretty for Bianca. It's ethereal to see her quiet because you can clearly feel that she's sad and entrenched. The heart mourns when she shuts you out because everyone knows she wouldn't because she's so loving when she isn't depressed, making you feel like the most important person ever. But like a metronome I am a bitch with an attitude when I go quiet, where I feel tears well if I speak like strings that run through my tear ducts through my throat and through my lungs. Obviously, I take care of myself as best as I can but sometimes I just become envious. I want someone to help me, not in a therapist way, not in an antidepressant way but to humanize me. I don't feel real and the emotions and the way I act feels like it's been puppeted. Maybe I'll be loved, or at least the rag doll version of me Speech is so trivial to a child, it's sounds that form like sea foam and bubble up to make a song. From a falsetto to a contralto, distorting seamlessly from the moment I step off the bus to morph into another for my mother. An agreed upon crescendo within my family; my siblings and I learn the rules and rhythms of Spanish, sweet honey that mirrored whispered prayers. So plainly sincere, so reminiscent of my mothers reflection that I can trace from memory. When I had to learn english, I accepted it as my adult duty, for my parents didn't have to translate or worry about foreign words. Phone calls for appointments and attempting to translate ideas. I thought I could do it for life, for a job. The task to shift meanings to words that seem to falter, so what was my pain for? My parents' voice is so beautifully thick, too ambient for people to hear it through. My parents who bite their tongue for me to perform, to listen intently that I had lost myself to the words. I hated translating at a certain point, it felt like being a messenger of a genocide, no amount of non dire news couldn't take away the death. From school, to doctors appointments, asking for help from strangers, trying to talk about how I feel. Talking is useless and emotions are so plausible but how do I articulate that abstract, something that I'm not a hundred percent sure is replicable.



CYBER 2K24 PLAYLIST

SOPHIE : immaterial
Fred again.. & Baby Keem : leavemealone
FLIPPENDO 1 : Stellar
Daft Punk : Instant Crush
Djo : Roddy
Dual Core : All The Things
Le Tigre : Deceptacon
Windows 96 : Mind Mirage
Rina Sawayama : Cyber Stockholm Syndrome
atlas : alarm
Stegosaurus Rex : Nowhere To Run
WEEDMANE & Suicideyear : SUICIDE YEAR
Surfing : Lifetime
Aphex Twin : CIRKLON3 [Kolkhoznoya mix]
Lil Uzi Vert : Erase Your Social
Inner Wave : Buffalo Reprise
Gorillaz : Detroit
Surfing : Lifetime
Cryalot : Labyrinth (Edit)
Machine Girl : Atheth o Goll Goll
Machine Girl : Ghost
Janelle Monae : Dirty Computer
Grimes : be a body
Miss Beautiful : Muschi muschi
Shawee : if we fall in love
KAYANA : typing...
Sexy Sushi : Oublie-moi
Flying Lotus : Post Requisite
Flying Lotus : Takashi
Methadone At My House
Cowgirl Clue : Cherry Jubilee
Beastie Boys : Intergalactic
Razor 1911 : Insert No Coins
Dubmood : Keygen 13
Ahoy : Fat, Flesh & Bone
LVLI : FVN!
WHOKILLEDXIX : spy?
Goreshit : Black is the New Black
Mag.Lo : Team
Color Plus : Hair Dun Nails Dun
Deavid Soul : Miller Boll Breakers
Talkshow Boy : I got a Melody
ROSILIA : SAOKO


Eclipse's Music Rec - N
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Hey everyone! This time around
recommendation for y' all. Check
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your heart burning just a little ho
man, Seb lambasts hatred, the ro
construction of society by and fo
more across his steadily growing
It feels to me like with each relea
more sophisticated and has a mo
sound. Their music drips with sar
system, and a song like Terms an
"Hate the fucking game and the t
And find love
In beer and drugs and crime
The glory days before the others
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Watch films about soldiers, cry at
for
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Great British Arse that soares…'
is my first choice for a karaoke ni
your blood pumping and hair whip
you listen close enough, you may
advocate for a little violent strugg
tandem with a violinist that absolu
I didn't find that satisfying!
Anyways, keep your heads up and
Yours,
Eclipse
P.S. Make sure you find the full b
Socialist (Its sarcastic I promise :

Test.rtf - LibreOffice Writer

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Source Serif Pro 12 pt

Tyler's Decrees of Technology

1. Don't look at the photos you take until the next day

a. You will psychoanalyze yourself, may become self conscious- don't risk it! Pictures are to capture the beauty and the moment, just take lots with diff poses and move on. It'll be a nice surprise for the next day and you will have more fun taking them then continuing to live your life.

2. When on psychedelics, don't go on your phone too much

a. Ur literally on drugs. This is the ultimate time to engage with nature and life. Do not waste your trip unless its a movie or crisp video

3. DND, always.

DO NOT DISTURB, NOT DUNGEONS AND DRAGONS. Notifications can induce anxiety. Why do you care who's texting you back right now or that some hoe posted a new video. BFFR.

4. As soon as you notice it's getting bad, delete that shit.

This is one of the hardest steps. Instagram, Snapchat, Tik Tok, Reddit, Twitter are not worth your mental and physical well-being. You can always redownload it. Be mysterious, go ghost on these hoes. What do you have to lose. I challenge you screenagers to try this out.

Notepad

und I' ve got a lil music
heck out Seb Lowe! A wordsmith
and his band produce deep cutting
mmentary and punchy guitar riffs.
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s…"
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whipping, this is a band for you. If
may find a line or two that sneakily
truggle against oppression in
bsolutely wails. I' d be lying if I said

and watch each other' s backs!

full band version of Kill Him He' s A
ise :))

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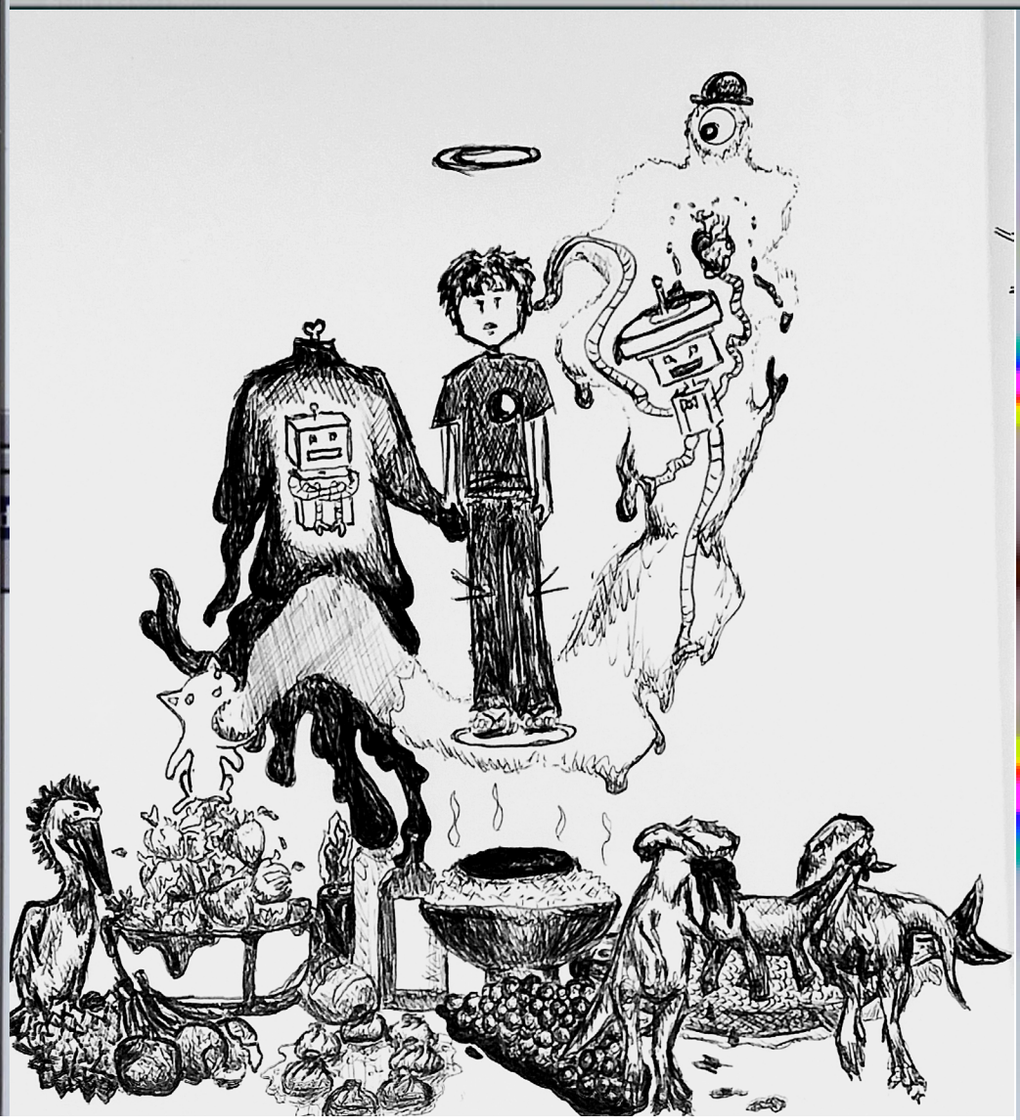

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insurgent@uo:~$ ls ~/Cyber
'1.  Letter from the Collective'
'3.  No Rest Until Divest[ment]'
'4.  If I Must Live - For Refaat Alareer'
'5.  Protecting Reproductive Rights in the Digital
Era'
'6.  Yt Leftists Fail POC'
'7.  From Brotherhood to Betrayal" Frat Life
Exposed'
'8.  Screenager (Rhymes with Teenager)'
'9.  Google Echo'
'9.  Dinosaurs with Classic Thinkpads'
'10. A growing disconnect with my body'
'10. Alex's Cyber Vibes'
'13. Leaving Insurgent and What Comes Next?'
'15. Exploiting the Vulnerable in the Information
Age'
'17. Cyber Mermaid'
'18. Pride Page'
'19. Prison Project'
'20. Insurgent ad'
'21. brain thoughts: sociolinguistics in the media,
the algorithm as an interlocutor (?)and AI.'
'23. Mortal Dream'
'24. Time to Consider De-extinction'
'25. Excess / Access'
'26. Fellow Travelers: A Lavender Scare Tale of
Tragedy and Catharsis'
'28. Civil War Review'
'29. Demeter Waters A Dying Garden'
'30. Untitled Art'
'31. Her (exerpts)'
'33. Cyber 2k24 Playlist'
'33. Eclipse's Music Rec'
'34. Tyler's Decrees of Technology'
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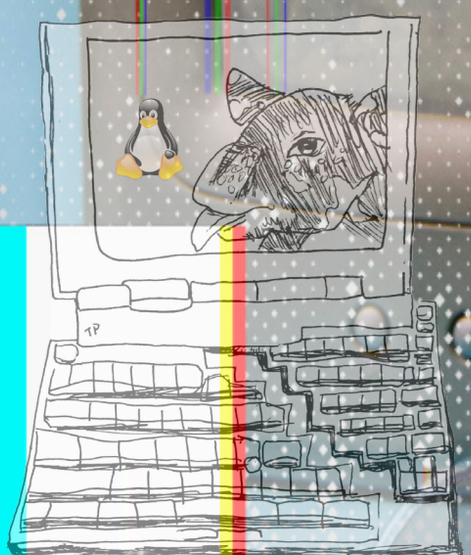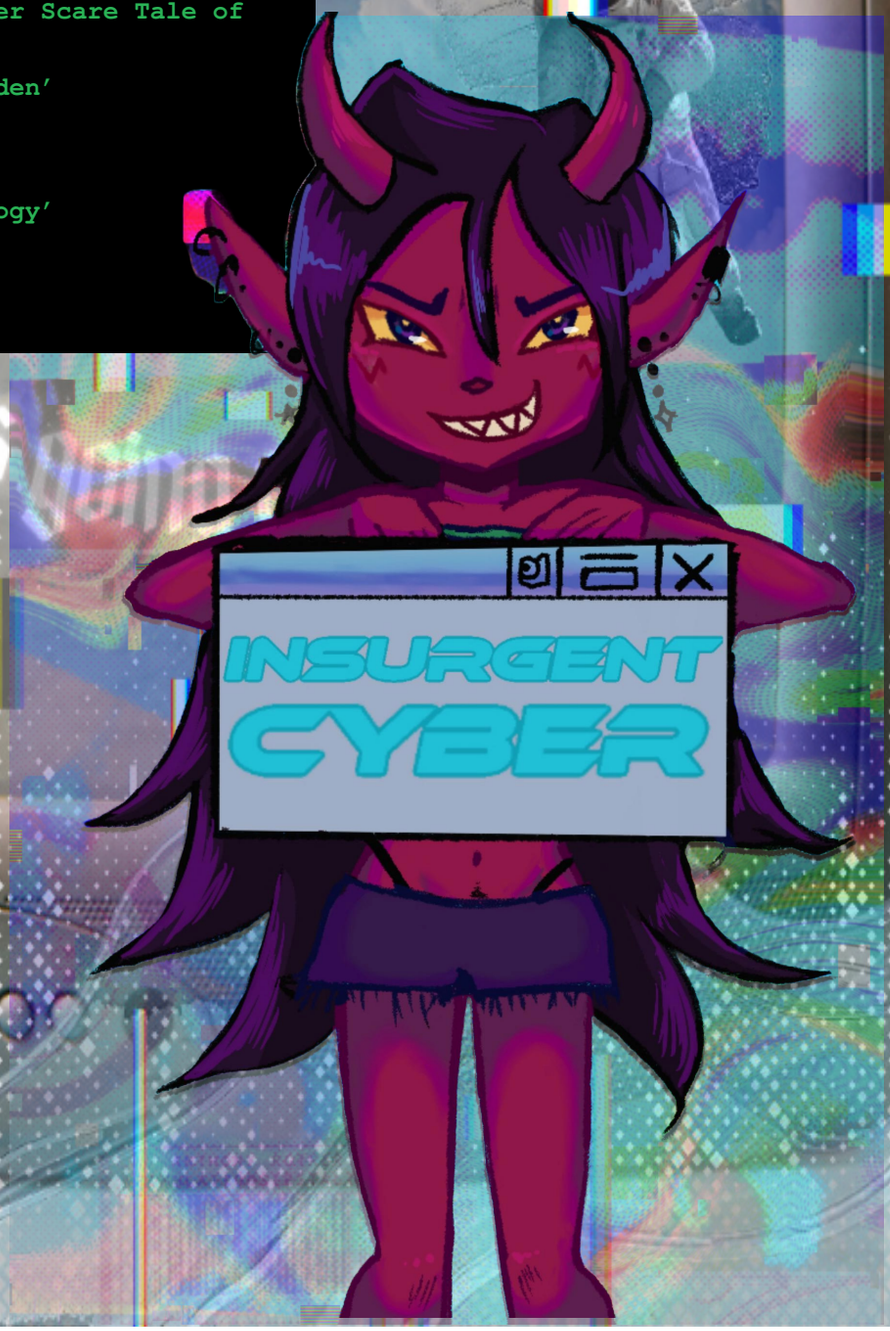
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